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Camden Society

(Maps)

THE

LATIN POEMS

COMMONLY ATTRIBUTED TO

WALTER MAPES,

COLLECTED AND EDITED BY

THOMAS WRIGHT, ESQ. M.A. F.S.A. ETC.

OF TRINITY COLLEGE, CAMBRIDGE, MEMBER OF THE ROYAL SOCIETY OF NORTHERN ANTIQUARIES OF COPENHAGEN, CORRESPONDING MEMBER OF THE SOCIETY OF ANTIQUARIES OF SCOTLAND, ETC.

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INTRODUCTION.

THE great popular movements in England during the end of the twelfth and the earlier half of the thirteenth centuries, gave rise to a numerous class of Latin poems of a very peculiar character, remarkable chiefly for pungency of satire, or sprightliness of composition. The remains of this poetry, which we have long been in the habit of attributing to Walter Mapes, appear to be of sufficient interest and importance to be collected into a volume; and prefatory to the poems themselves, it will naturally be expected that we should give some account of the presumed author.

§ I.

The greater portion of our information relating to Walter Mapes is contained in the Speculum Ec-

clesiæ, an inedited work of Giraldus Cambrensis, who was his intimate friend. From that writer we learn that Mapes (or Map, which appears to be the proper orthography of the name), was a great favourite of King Henry II., who esteemed him equally for his extensive learning and for his courtly manners, and that he was one of the ornaments of the court of that monarch. He obtained, by this high favour, various ecclesiastical dignities, being canon of the churches of Salisbury and of St. Paul's in London, præcentor of Lincoln, incumbent of Westbury in Gloucestershire, with many other benefices, and finally archdeacon of Oxford. We learn from Thomas of Walsingham that he obtained this latter dignity in 1197,* and he probably held it as well as the parsonage of Westbury to the end of his life. He visited Rome at the time of the great dispute between his friend Giraldus and Hubert Archbishop of Canterbury, relating to the rights of the Church of St. David's.† Among the charters of the Cottonian Library which

* Gualterus Mape, de quo multa referuntur jocunda, ex præcentore Lincolniensi Oxoniensis archidiaconus est effectus. Walsingham, Ypodigm. Neustr. p. 457.

† Tanner, in *Mapaeus (Gualterius)*. Mapes informs us in his book, De Nugis Curialium, that he had studied at Paris.

have been rescued from oblivion (and perhaps from destruction) by the zeal of Sir Frederick Madden, is an original deed made by Walter Mapes, before he was made archdeacon of Oxford, and dated at Westbury;* and Tanner has quoted a charter of the historian Ralph de Diceto (as dean) and the chapter of St. Paul's, confirming this or some other donation by our poet.† We have no certain indication of the date of his death, but it is supposed to have occured towards the year 1210. He was no longer alive when Giraldus Cambrensis wrote the preface to the second edition of his Hibernia Expugnata, which was dedicated to King John.‡

The common notion that Walter Mapes was a "jovial toper" must be placed in the long list of

* See Ap. I. at the end of our Preface.

† Radulphus de Diceto, ecclesiæ Sti. Pauli London. decanus, et ejusdem ecclesiæ capitulum, omnibus, etc. Noverit universitas vestra, quod nos donationem quam Gualterus Map Lincolniensis ecclesiæ præcentor et noster con-canonicus, etc. Tanner, as above.

‡ Giraldus there speaks of Mapes in the following terms :— Unde et vir eloquio clarus W. Mapus archidiaconus (cujus animæ propicietur Deus !) solita verborum facetia et urbanitate præcipua dicere pluries et nos in hunc modum convenire solebat, " Multa, magister Giralde, scripsistis, et multum adhuc scribitis, et nos multa diximus ; vos scripta dedistis et nos verba." Girald. Camb. Hibern. Exp. p. 813.

vulgar errors. All the information which can be gathered relating to him, shews him to have been a wit, and a man endowed with a marked taste for light and elegant literature. He is well known to the lovers of Middle-Age romance as the composer of an important portion of the cycle of King Arthur and his knights.* But he was, above all other things, remarkable for his bitter enmity to the Cistercian order of monks. According to Giraldus, this hostile feeling originated in the encroachments of the monks of Newenham on the rights and property of his church of Westbury; and that historian has given us several amusing anecdotes of the mode in which it was frequently exhibited in public and private transactions.† We are told also that Mapes exhibited his hostility against the White Monks or Cistercians in numerous satirical writings, both in prose and verse; and a canon of Oxford, named Bothewald, who wrote a poem against Mapes still preserved in a MS. in the Ashmolean Library at

* On this point, we need do no more than refer to Sir Frederick Madden's valuable Introduction to Syr Gawayne, and to M. Paulin Paris, Les Manuscrits François de la Bibliothèque du Roi, tom. ii. pp. 347, 362.

† The passages of Giraldus relating to Mapes are given from the MS. of his inedited work in the Appendix to our Introduction, Ap. II. and Ap. III.

Oxford, or at least the writer of the rubric to that poem, assures us that he continued to publish these effusions both during his youth and in his old age.* The only prose writings now known, which go under the name of Walter Mapes, are a treatise entitled *De Nugis Curialium*,† and a tract entitled *Valerius ad Rufinam de non ducenda Uxore*.‡

§ II.

A considerable number of the poems published in the present volume, including those which are most confidently and constantly attributed to Walter Mapes, appear in manuscript under the name of *Golias*, or of *Golias Episcopus*. We know from the testimony of Giraldus that these poems were published in the time of Mapes, but, singularly enough, even Giraldus himself was so far deceived as to believe Golias to have been the real name of their author.§ A comparison of a few passages from medieval writers is sufficient to shew that this

* See at the end of our Introduction, Ap. IV.

† There is a MS. of this work at Oxford, in the Bodleian Library, and another in the Library of Merton college.

‡ Manuscripts of this work are not uncommon. There is more than one copy in the British Museum.

§ See at the end of our Introduction, Ap. V.

name is a mere fanciful appellation given to the imaginary personage who was to be a travesty or burlesque representative of the ecclesiastical order, and the instrument of exposing and holding up to ridicule the vices of the different classes in the Romish Church of that time. At the end of the twelfth and during the thirteenth century we meet with frequent mention of a class of persons distinguished by the jocular name of Goliards. In Latin they were termed *goliardi* and *goliardenses;* their profession was termed *goliardia;* the verb *goliardizare* was used to signify *goliardorum more agere.** So in the French of the same period we have the terms *goliard, golliard, goulard, gouliard, gouliardois* (explained by Roquefort as signifying *bouffon, gourmand, glouton, mauvais sujet), gouliardie, gouliardise* (explained by *raillerie, plaisanterie), gouliarder, gouliardeusement.* The explanations of Roquefort are inaccurate, because the word was not used in any of the general meanings which he gives to it. The *goliardi,* in the original sense of the word, appear to have been in the clerical order somewhat the same class as the jongleurs and minstrels among the laity, riotous and unthrifty scholars who attended on the tables of the richer ecclesiastics, and gained their living and

* See Ducange, in voce.

clothing by practising the profession of buffoons and jesters. This interpretation appears to be countenanced by the epigrams at page 86 of the present volume.* The name (derived apparently from *gula*, and having nothing in common with the French *gaillard*, as has been supposed), was probably given to them on account of their gluttony and intemperance. The name appears to have originated towards the end of the twelfth century, and, in the documents of that time and of the next century, is always connected with the clerical order. Matthew Paris, speaking of the troubles raised in the University of Paris in 1229 by the intrigues of the papal legate, of the departure of the scholars, and of their epigrams upon the rumoured familiarity of the legate with the queen, appears to class the *goliardi*, or as he terms them *goliardenses*, with the servants of the

* There appears to us to be a curious similarity between the sentiment expressed in the first of the two epigrams alluded to (the resemblance may perhaps be considered fanciful) and a fragment of the poet Archilochus, preserved in Athenæus, Deipn. lib. i. p. 8.

Πολλὸν δὲ πίνων καὶ χαλίκρητον μέθυ,
ὧν οὐδὲ τιμὴν εἰσένεγκας, οὔτε μὴν
κληθεὶς ἐσῆλθες, οἷα δὴ φίλος· ἀλλά σε
γαστὴρ νόον τε καὶ φρένας παρήγαγεν
ἐς ἀναιδίην.

scholars,* who also appear to have formed a peculiar class in the universities, the original, perhaps, of the servitors and sizars of the later days of university history.† In the Statuta Synodalia Cadurcensis, Rutenensis, et Tutelensis Ecclesiarum, published in 1289, it is ordered that no clerks should be jongleurs, *goliards*, or buffoons,‡ and a severe penalty is named for clerks who continue to act in that character during one year.§ One part of the character of the *goliardus* is distinctly pointed out in the poem at p. 69 of the present volume, in which we see the connection between the *goliardi* and the *Golias* of our rhimes. Golias, the burlesque representative of the

* Recedentium autem [academicorum] quidam famuli, vel mancipia, vel illi quos solemus Goliardenses appellare, versus ridiculos componebant, dicentes,—

Heu ! morimur strati, vincti, mersi, spoliati ;
Mentula legati nos facit ista pati.

Mat. Paris, p. 354, ed. Wats. In the glossary to this edition the word is explained by,—clerici, scil. ribaldi, qui Goliardi vulgo dicuntur: uti in concilium ad castrum Gonterii. Joculatores, mimi, quos buffones Itali vocant.

† See a note in the present volume, p. 251, l. 13.

‡ Item, præcipimus quod clerici non sint joculatores, goliardi, seu bufones. Ap. Martene, Thes. Anecd. tom. iv. col. 727. An old authority quoted by Ducange, v. *goliardus*, says, Goliardi, bufones, joculatores, iidem sunt.

§ Clerici . . . si in goliardia vel histrionatu per annum fuerint. Martene, tom. iv. col. 729.

clerical order, the instrument through which their vices were satirized, was also the representative of that jocular class, which, by its unrestrained indulgence and satirical joviality, was the real burlesque of the clerical order with which it was connected. *Golias* was the *pater* * and the *magister* † *goliardorum;* while the latter were the *pueri* ‡ and *discipuli* § *Goliæ.*

The account given by Giraldus,‖ can leave no doubt that the name of Golias was first used in his time. A manuscript at Oxford has preserved a curious example of the compositions in prose, which

* So in the Concil. Senon. ap. Concil. tom. ix. p. 578, Statuimus quod clerici ribaldi, maxime qui vulgo dicuntur *de familia Goliæ.* On the word *ribaldi*, see a note on the Political Songs, p. 369, where also will be found some further instances of the use of the word *goliardus* and *goliardia;* the expression *clerici ribaldi* describes exactly the class of persons of whom we have just been speaking. There is also a curious passage relating to the *goliardi* in the statutes of the Concil. Trevirense Anni 1227, ap. Martene et Durand. Ampliss. Collect. tom. vii. col. 117. Item, præcipimus ut omnes sacerdotes non permittant trutannos, et alios vagos scholares, aut goliardos, cantare versus super *Sanctus* et *Angelus Dei* in missis, &c.

† See the title to Ap. VII. of our Introduction.

‡ Pascat, potet, vestiat pueros Golyæ. p. 70, of the present volume.

§ See the title to the poem on p. 54 of the present volume.

‖ See Ap. V. to the present Introduction.

went under this name.* Towards the latter part of the thirteenth century the name of *goliardus* began to be used in a more general sense, and was applied to persons of the jongleur's craft, who were in no degree connected with the clerical order. In a remarkable passage of the Chronicles of St. Denis, the *goliardois* are classed among the minstrels who gained their living by following the courts of princes and great barons, to give amusement to their guests.† The term appears to have been generally used in this sense among the earlier French and Anglo-Norman writers; there was a Fabliau entitled "Le Paternostre aus Gouliardois," in a MS. of the thirteenth century preserved in the Bibliothèque du Roi at Paris, but unfortunately, from the mutilation of the manuscript, the concluding lines only are preserved.‡ We find the word in English in the following cen-

* Printed at the end of our Introduction, Ap. VII.

† Il avient aucune foiz que jugleor, enchanteor, *goliardois*, et autres manieres de menesteriex, s'assemblent aus corz des princes et des barons et des riches homes, et sert chascuns de son mestier au mieuz et au plus apertement que il puet, pour avoir dons ou robes ou autres joiaus, et chantent et content noviaus motez et noviaus diz, et risies de diverses guises, et faignent à la loangence des riches homes quanque il puent faindre, pour ce que il leur plaisent mieuz. Grandes Chroniques de S. Denis, ap. Dom Bouquet, tom. xvii. p. 363.

‡ See Ap. VI. to our Introduction.

tury, used in the same general sense. It may be observed, however, that in Piers Ploughman the *goliardeis* is introduced speaking in Latin rhymes:*

Thanne greved hym a goliardeis,
A gloton of wordes,
And to the aungel an heigh
Answerde after:
Dum rex a regere
Dicatur nomen habere;
Nomen habet sine re,
Nisi studet jura tenere.

In Chaucer,† this term is applied to the Millar,—

He was a jangler, and a goliardeis,
And that was most of sinne and harlotries.

Jangler means here a tale-teller, and is the same word as *jongler*: the character of "jongler and goliardeis" thus given to the millar, is intended to represent him as a man who in company amused his companions by telling tales, &c., and those tales (another characteristic probably of the more ancient *goliardus)* were "of sinne and harlotries," i. e. the gross and licentious fabliaux which in those unrefined ages were the delight of our forefathers when seated at the festive board. The millar, by

* The Vision of Piers Ploughman, l. 277, ed. Wright.
† Canterbury Tales, l. 562, ed. Tyrwhitt.

the tale which he afterwards tells, justifies the character thus given of him.

§ III.

It is very singular that Giraldus Cambrensis, who was the intimate friend of Mapes, should not know or suspect that the latter was the author of the poems which go under the name of Golias, if the satirical archdeacon really wrote them; yet while Giraldus praises the wit of his friend, and glories in his hostilities against the Cistercians, whom he also cordially hated, he declaims with horror against the impudence of the "parasite named Golias," (nostris diebus gulositate pariter et leccacitate famosissimus), who dared to attack in his metres and rhimes not only the clergy in general, but even the sacred person of the Pope.* At the same time, if Mapes were not the author of some of them, it is quite as strange that they should have been so long and so generally attributed to him.

We have no early authorities which give us any very definite idea of the satirical poetry of Walter Mapes. The rubric to the poem of canon Bothewald,

* See at the end of our Introduction, Ap. V.

Mapes's poetical opponent, tells us that he wrote satirical pieces in verse and prose against the Cistercians.* The only piece in the present volume which is directed expressly against that order of Monks, appears as the work of a "discipulus Goliæ episcopi."† Another slight difficulty arises from the circumstance that the poem alluded to by Bothewald appears to have been in leonine verse, and not in the style which characterise the pieces generally attributed to Mapes. It is, therefore, clear that we cannot regard the testimony of Bothewald, or of the writer of the rubric, as an authority for attributing any known poems to Mapes.

We do not find the name of Walter Mapes attached to these poems in any manuscript older than the fourteenth century. During the fifteenth century, however, we find the name in several contemporary rubrics to the Apocalypsis Goliæ, the most celebrated and popular poem of this class. Besides the rubric in a MS. in the British Museum of the beginning of the fifteenth century, indicated at p. 20 of the present volume, there is a vellum manuscript of the fourteenth century in the Bodleian

* See Ap. IV. at the end of the Introduction.

† See p. 54 of the present volume.

Library (MS. Bodl. 851, Bernard. 3041), in which the following contemporary rubric stands at the head of the poem just mentioned,—*Apocalipsis Magistri Galteri Mahap super vita et moribus personarum ecclesiasticarum ;* and a manuscript on paper of the earlier part of the fifteenth century, in the same library (MS. Rawl. B. 214), has the following rubric at the end, also in a contemporary hand, *Explicit Apocalipsis Anglie secundum Magistrum Walterum Mape.* Another MS. preserved in the same library (Bodl. 496), written towards the end of the fifteenth century, has the rubric, *Hic incipit Appocalipsis Magistri Walterii Mahapp super vita et moribus ecclesiasticorum.* It appears, therefore, certain that there was a current tradition in England, during the fourteenth and fifteenth centuries at least, which we can trace back to more than a century before the days of Leland and Bale, that this poem was written by Walter Mapes.

We can trace very little internal evidence relating to the particular authors of any of the poems in the present collection. Two poems which have been very constantly attributed to Mapes, (and which appear to have been almost as popular as the *Apocalypsis,*) the *Confessio Goliæ* (p. 71) and *Golias*

de Conjuge non ducenda (p. 77), appear at first sight to contain some allusions which might afford a clue to their author. The first of these poems is particularly remarkable, because it is quoted by Giraldus as if it were a real *bonâ fide* confession of the person who wrote it,* and because it contains the lines which, formed into a kind of drinking song at a later period, have hence been the chief instrument in spreading the reputation of Walter Mapes in modern times.† If what we have said in the note at the end of the *Confessio* (p. 75), be correct as to the person alluded to as Bishop of Coventry, it only confirms the testimony of Giraldus as to the age of the poem, and shews that, if not written by Walter Mapes, it was at all events composed when he was in the prime of life. Without any direct evidence to the contrary, we hesitate in taking from him the authorship of a poem which has been so long identified with his name.

* See Appendix to the Introduction, Ap. V.

† See the note in the present volume, p. 71. It is very difficult to say when the Drinking Song was made, but it is perhaps not older than the sixteenth century. We know, however, that some of the same lines of the same poem had been introduced long before into a drinking song, a copy of which is preserved in a MS. of the fifteenth century in the British Museum, and is printed in the Appendix to our Introduction, Ap. VIII.

The only apparent reason for attributing to Mapes the poem *De Conjuge non ducenda*, is the circumstance that in several manuscripts we find in it the name of *Galterus* or *Gauterus* (Walter). The variations in the other manuscripts are Gilbertus, Galwinus, and Golias, the latter of which I am satisfied is the correct reading. Some scribes having abbreviated the name by writing a simple G, other copyists according to their fancy interpreted it by different names.

There is one poem in this collection *De Palpone et Assentatore* (p. 106), the author of which was certainly named Walter,* and it bears a very close resemblance in style to the poem on the Virgin Mary (p. 191). But the writer appears to have lived at Wimborne, with which place we cannot discover that Mapes had any connection; and if our conjecture be right, that the young king alluded to in it is Henry III., it must of course have been written some years after our archdeacon's death.

On the whole, it appears, that we have little reason for attributing to Walter Mapes the greater portion of the poetry published in the present volume; in fact, that there are only two pieces in the whole col-

* See pp. 125, 126, 130.

lection which afford any grounds for admitting his claim to be their author, and even those are only allowed to go under his name, because traditions of comparatively old standing give them to him, and we have no positive evidence to the contrary. It also appears certain that we have no remains of the pieces which Mapes composed to satirize his great enemies, the Cistercians.

§ IV.

In fact, an attentive perusal of the pieces of poetry which compose the present volume cannot fail to convince us that they are not the productions of any one person, but rather of a class of persons during many years. They are not the expressions of hostility of one man against an order of monks, but of the indignant patriotism of a considerable portion of the English nation against the encroachments of ecclesiastical and civil tyranny. The spirit which gave rise to them, and which is pictured with remarkable interest in the Chronicle of Matthew Paris, was in activity from the reign of Henry II. to the end of that of his grandson Henry III., during a full century. Lost sight of in some degree during the political movements which followed, it again

made itself felt under Edward III., exhibited itself in the nervous satire of Piers Ploughman, became powerful in the person of Wicklyffe, and, after having again been dormant for a period, burst out at last in the Reformation. The poems we have printed were probably written at different periods from the latter half of the twelfth century to the middle of the thirteenth. They were the works of the university men—those "scholars" who, equally ready to combat with sword or pen, distinguished themselves so much in the baronial wars of the thirteenth century, and thus we may look upon them as unique monuments of the literature of our universities during that interesting period.* They hold, therefore, an important place both in political and in literary history. The history of those times shows us the extent of their influence on contemporary politics.

* The largest and earliest *collection* of these pieces which we know is contained in the Harleian manuscript, No. 978, and was made by a zealous partisan of Simon de Monfort, about the time of the battle of Lewes. Many of the poems contained in this MS. are unique. There is a modern transcript of many of them among the MSS. of Dr. James, No. 32, (in the Bodleian Library), from a note in which it appears that the Harleian MS., just referred to, was then in the possession of Dr. Lapworth, for there can be no doubt of the identity of the Harl. MS. with that from which Dr. James copied.

Some of those which had less of a political character formed the foundation of a class of literary productions which ran through many of the languages of Europe in succeeding ages. The translations and imitations which form the appendix to the present volume are probably a very small portion of those which once existed,* but they shew us how much

* A diligent search would probably bring others to light. Since the Appendix of Translations, &c. was printed off, we have observed that there is a French version of the Dialogue between the Body and the Soul, differing from those indicated in the note on p. 321, in one of the Arundel Manuscripts in the British Museum, MS. Arund. No. 288, fol. 247, v°. of the fourteenth century, commencing thus :—

Si come jeo jeu en mon lit,
Oy la voiz d'un espirit,
ky fust dampné,
Plaider fortment oue son corps,
Qe gist au cimetere dehors
enteré.
L'alme s'en est issue,
Ceo me ert vis tote nue
en guise d'un enfaunt;
Et ert la cheitive
Verte come cive,
et fesoit duel moult graunt.

It appears from a note in Warton (Hist. Engl. Poet. ii. 388, edition of 1840) that there exists an English translation of the French *Débat du Cuer et de l'Oeil*, (p. 310 of the present volume), printed perhaps before the year 1500, with the title,

the later literature of different countries owed to the playful wit of the English scholars of the thirteenth century. After the great Reformation had been brought about, the reformers were astonished and delighted to find that, between three and four centuries before, their ancestors had protested so strongly against the abuses which they had now succeeded in correcting, and they were eager to publish and translate the biting satires by which their sentiments had been bequeathed to posterity. Many of the poems in the present volume were printed in the sixteenth century;* and of the *Apocalypsis*

A Lytel Treatyse called the Dysputacyon or Complaynt of the Heart thorughe perced with the lokynge of the Eye. Warton was not aware of the existence of a French original. The following is the first stanza of the English poem, as given by Warton:

In the fyrst weke of the season of Maye,
Whan that the wodes be covered in grene,
In which the nyghtyngale lyst for to playe
To shewe his voys among the thornes kene,
Them to rejoyce which Loves servaunts bene,
Which fro all comforte thynke them fast behynd,
My pleasyr was, as it was after sene,
For my dysport to chase the harte and hynde.

* One or two of these poems have been printed singly in more modern foreign publications, though little known in England, and from foreign manuscripts. Such is the case with the *Dialogus inter Corpus et Animam* (p. 95), printed in v. Karajan's Frühlingsgabe, and the poem *De Phillide et Flora* (p. 258),

Goliæ, the presumed work of Walter Mapes, the grand philippic against the abuses of the Romish Church, we are enabled to give in our Appendix two different English translations.

§ V.

It remains for the Editor to say a few words concerning his own labours. The present volume has been edited at a few leisure hours which he has snatched from other pressing engagements, and he is too conscious of the disadvantages under which he has laboured to pretend to set criticism at defiance. His object has been to give as readable texts as the manuscripts would allow, and where he has collated several manuscripts for this purpose, it appeared to him desirable to give the various readings at the foot of the page. In some instances, where only one copy of a poem is known to exist, or where it has not been in his power to collate copies preserved in

printed in Aretin's Beitrage. The latter book I have not been able to meet with in England: it appears from my friend Mr. Ferdinand Wolf's learned work *Ueber die Lais, Sequenzen, und Leiche* (Heidelberg, 1841), p. 33, that in it is also printed a copy of the *Dialogus inter Aquam et Vinum* (p. 87) under the title *De conflictu Vini et Aquæ*.

distant libraries (this latter case is of very rare occurrence), the manuscripts contain readings which it would have been vain to attempt to explain or correct. It may also be observed that it was his intention at first to give the work as much general interest as possible, by adding numerous popular notes, but want of time has hindered him from carrying this design into effect after a few of the first pages.

When he began to collect his materials, the Editor contemplated a much smaller book, but finding the difficulty of fixing any limit to the claims which have been put forward so indefinitely for Walter Mapes, he came to the determination of collecting all the poetry belonging to this class of productions. The name of Mapes is given in the title in accordance with the popular traditions concerning his writings, and as the representative of the authors (and not the author) of these singular poems. It has been judged advisable to divide them into three classes: in the first are placed all those poems to which in any of the manuscripts we find the name of Golias attached; in the second are given those poems which are not attributed to this imaginary personage, but which have been directly attributed by some writer to Walter Mapes; the third class consists of pieces of the same character,

and written in the same style, which neither bear the name of Golias nor are attributed to Mapes. It must be confessed, however, that the line drawn between the second and third classes is altogether an arbitrary one, for it has been long the custom with writers on Literary Antiquities capriciously to attribute poems to Walter Mapes for no other reason than that they are written in short rhyming verse. The only pieces attributed to Mapes in Leyser's list which do not appear in the present edition are the *Topographiæ Compendium*, the *Commendationes Giraldi*, and the *Liber in Cistercienses Monachos*, which are only supposed to have existed on the authority of Bale; three poems entitled *De Sancto Edmundo*, *De Festivitate Omnium Sanctorum*, and *Ad utrumque Statum*, the latter commencing with the line—

Suscitavit Dominus simplicem et brutum,

all of which appear to have perished with the Cottonian Manuscript Vitellius D. VIII; and, lastly, the *rhythmi de Susanna*, preserved in a manuscript at Corpus Christi College, Cambridge, which was not accessible to the editor at the time the book was printed. It ought also to be observed that,

with one exception, the poems of a similar class, formerly edited in the Political Songs, have not been reprinted in the present collection. The present volume may be considered as in some measure a companion to that work, and, with it and the English Poem of Piers Ploughman, it completes a series of monuments of the popular feelings during the great movements of the thirteenth and fourteenth centuries.

APPENDIX

OF

PIECES REFERRED TO IN THE INTRODUCTION.

App. I.—*Charter of Walter Mapes.*

[From the original among the Cottonian Charters.]

Sciant præsentes et futuri, quod ego Walterus Map Lincolniensis ecclesiæ præcentor et beati Pauli Londoniensis ecclesiæ canonicus .xij. acras terræ in Wilesdune, scilicet, .ix. acras in Scrichesfeld et .iij. de terra fabri quæ fuit sub cnolla, concessi et dedi Aunfelisæ et Johanni filio suo et hæredibus suis, tenendis de me et successoribus meis libere et quiete ab omni exactione, reddend. annuatim .ii. solid. pro omni servitio, .xii. d. ad Pascham et .xii. d. ad festum Sancti Michaelis, et ut hæc donatio mea rata et inconcussa permaneat, litterarum mearum munimine et sigilli mei impressione eam confirmavi, pro qua prædicti Aunfelisa et Johannes dederunt mihi .x. sol. in gersumam. His testibus, magistro Hugone de London., Rogero capellano, Randulfo de Salewerþ, Filippo Map nepoti meo, Willelmo capellano, Thoma clericq meo, Waltero clerico, Jacobo clerico, Bricio firmario meo tunc temporis, Willelmo Barefoot, et multis aliis, apud Westbir.

App. II.—*Account of Walter Mapes from the Speculum Ecclesiæ of Giraldus Cambrensis.*

[From MS. Cotton. Tiberius B. xiii. fol. 62, r°.]

Sciendum hoc etiam et sana mente cavendum, quod monachus quidam ordinis ejusdem seu magis dæmoniacus modernis temporibus nostris fide catholica quasi fatigatus, Christique jugo suavi et onere levi tamquam prægravatus, viaque salutis amplius incedere instigante diabolo fastiditus, umbramque vanam veritate relicta sequi satagens, et quoniam ex adipe prodiit iniquitas et stultitiam patiuntur opes, re figurata quam antea tenuerat, tandem ore sacrilego plectibiliter

ex sufflata mira fatuitate et infidelitate, quia signa recesserunt significata manent figuram . . . . . .
. rri . . u . . longe post terga relinquens tamquam freneticus et furibundus, vereque insaniam versus, ad synagogam Satanæ confugiens. Et ut summa rei nefandæ tota, quam prolixius ad detestandum inculcavimus, sub brevitate concludatur, demum ritu Judaico se circumcidi fecit, et inimicis crucis Christi tamquam apostata vilissimus se dampnabiliter injunxit. Item, in borealibus Angliæ finibus ordinis ejusdem domo Geroudonia vocata, frater quidam nostris quoque diebus errore simillimo, qui nimio furore Christi pactum irritum facere præsumens, et Satanæ semper adversanti, et ad pravitatem animos excitanti, pompisque suis pravissimis et pestiferis quibus universis sacro sub lavacro et baptismali sacramento renunciaverat recidiva misera se reconcilians, et vinculis quibus solutus fuerat se denuo ligans, et tam servitutis æternæ jugo subjiciens quam gehennali supplicio donans, ad Judaismum dampnationis domicilium et perversæ medietatis hujus miserumque pravæ reprobationis asylum, pernicibus alis et perniciosis convolavit. Audiens autem vir ille celebri fama conspicuus et tam litterarum copia quam curialium quoque verborum facetia præclarus, Oxoniensis archidiaconus nomine Walterus et cognomine Mapus, de dictis duobus, in hoc ordine solo præter ordinem omnem sed non præter horrorem nostris diebus sic apostatatis, quod de cæteris illi cujuscunque professionis aut conditionis antea viris incognitum omnino fuerat et inauditum, propter quod et niveo candori tamquam nigredinis atræ nævus acrevit et nimis indecenter adhæsit; audiens hoc inquam et admirans, inque verba hujuscemodi publice prorumpens, "mirum," inquit, "de miseris illis duobus, ex quo professionem pristinam sed tamquam suam perversam tanto vitiorum veneno infectam relinquere volebant, quod Christiani saniori consilio et salubriori non sunt effecti," ac si diceret, et licet indirecte, verbis tamen obliquis evidenter innueret, ordinis hujus viros propter prælibatæ vitiositatis et aviditatis maculas ac mendas tam manifestas, et a Christianæ religionis sinceritate longe alienas, Christianos de jure dici non posse. Sicque simultates erga hunc ordinem ob causam infra dicendam olim contractas, urbana eloquentia sua propalando declaravit, inrogatus sibi injurias et jacturas illatas utcumque mordaci sermone vindicavit. Nec mihi persuaderi ullatenus posset quod dicti duo miserrimi per devotionem meram aut propter augmentandæ religionis amorem ad umbram vanam veritate relicta dampnabili mutatione confugerint, presertim cum aperte videre poterint Judæos ab adventu Christi in carne nec reges habuisse nec sceptrum de Juda. Et a vindice templi per Romanos destructione et gentis perfidæ dispersione nec sacerdotes habuisse nec prophetas neque signa sicut in cunctis captivitatibus eorum antiquis habere consueverant; sed quia duritiam ordinis atque rigorem amplius ferre nequiverant, vel potius diabolo suggerente noluerant, præcipue vero spiritu fornicationis instigante, qui fortes frequentius animos expugnare consuevit, et viros religiosos abjectis habitibus suis domibusque relictis avia veritatis atque salutis exorbitare compellit, per nequitiam exquisitam et versutiam exrog[atam . . .] dum hoc facinus propetrarunt, quatinus exleges effecti tam-

quam ad libitum et inpune voluptati vacare valerent. Et sic veluti sine lege degentes et incontinenter, nec temporalem pœnam expaverint nec æternam, tamquam increduli ac reprobi et ad ignis pabulum inter paleas et sarmenta præciosa supremo ventilabro projiciendi formidaverint.

Ap. III.—*Further Account of Walter Mapes from the Speculum Ecclesiæ of Giraldus.*

[MS. Cotton. Tiber. B. xiii. fol. 96, r°.]

De verbis W. Mapi curialibus et facetis in ordinis hujus suggillationem emissis.

Tempus autem nunc esse videtur quatinus ad sales saporifero sapientiæ sale conditos urbanasque reprehensiones Oxoniensis archidiaconi W. Mapi in ordinem hunc emissas stilum vertamus. Unde et in primis causam commotionis et exasperationis hujus in ordinem istum palam proponere dignum duximus. Monasterium igitur quoddam ordinis istius in limbo forestæ de Dene non procul a Newenan, fundatum olim in loco ubi comes Herefordiæ Milo ictu sagittæ casuali ad feram missæ perforatus letaliter fuit, partem ecclesiæ de Westburi grandem, cujus personatum archidiaconus tamquam persona gerebat, in detrimentum ejusdem ecclesiæ non modicum occuparunt, propter quod maxime in domum illam ordinemque totum exacerbatus plurimum fuit et commotus. Unde cum sequela curiæ fuerit et regis Henrici Secundi . . . . cus familiaris, pluriesque justiciariis errantibus ad jura regni tuenda justiciamque regiam exercendam associatus esset, quotiens rex ab ipso sociisque suis et collegis sacramentum super jure suo cuique fideliter tribuendo more consueto sumebat, archidiaconus ille sacramento suo semper adjicere solebat, se cunctis in legationis illius officio præter quam Judæis et albis monachis fidelem pro posse futurum. Cum autem a rege ad risum provocato talis exceptionis causa quæreretur, respondere solebat, valde injustum et indignum fore, justiciam illis et æquitatem exhibere, quos justum et æquum nemini servare permittit quin potius injuriose semper et inique res alienas occupare sibique modis omnibus quod suum non esse totisque nisibus et studiis appropriare cupiditas prava compellit. Item, cum rex in abbatia quadam ordinis ejusdem opima borealibus Angliæ finibus hospitatus quando fuisset, et abbas in crastino priusquam rex discederet, quem per singulas ædes et officinas sumptuose satis et artificiose constructas ad intuendum et contemplandum deduxisset, tandem ad capitulum veniens, ait, "domine, locus est hic locorum omnium quem amplius odio diabolus habet, quoniam [hic] errata corriguntur, hic peccata puniuntur; hic exorbitantes ad viam veritatis atque salutis reducuntur, propter quod et animæ, quas meritis suis exigentibus malis hostis ille malignus sibi lucratus esse putaverat, hic ei per confessionem et pœnitentiam Deo reconciliatæ denuo subtra-

huntur. Rex autem hiis auditis, cum in archidiaconum qui præsens ibi cum ipso tunc erat oculos respiciendo converteret, "nec mirum," inquit ipse, "si locum hunc præ cæteris locis omnibus magis exosum habet perniciosus ille suggestor, multociens enim in eo vapulant amici sui boni." Disciplinas itaque crebras castigationes atque flagella reis tam monachis quam fratribus perque reatum diaboli caris sæpius inflicta, sic obliqua responsione significavit. Ad hæc etiam prænotatus abbas de Dora dictus Adam, duorum sic dictorum primus, in tot et tantis excessibus se notabilem reddens, archidiaconum eundem in publica multorum audientia quanque convenit, quærens curnam monachos Cistercienses tam exosos haberet, cui respondit dicens, quia numquam mores eorum immoderantiam non improbare valebat. Ad quod abbas incontinenti seu serio sive ludicro subjecit, quod si totum ordinem et monachos ordinis Cisterciensis intus et in cute plene novisset, multo minoris apud ipsum pretii longeque minoris dignitatis absque dubio forent. Quibus auditis archidiaconus abbatem quasi veridicum et vera fatentem in osculis et arctis amplexibus illico suscepit, dixitque palam aut dicere potuit, quod sicut dæmoniaci Christi præconia confitebantur quamquam inviti, sic et veritas interdum poterit etiam a falsis elici, dum quandoque fatentur falsitatis amici. Item, contigit cum rex apud forestam de Dene curis venatoriis indulgeret, et in villa de Newenan pernoctaret, abbates tres ordinis hujus ad ipsum ibi venirent duo [di]vites et per divitias suas donariaque perampla regi sæpe collata eidem noti et juxta spem dilecti, qui cum tertio et pro tertio pauperis domus et exilis abbate venerant, quam etiam domum pauperem forestarii partium illarum destitutione terræ cujusdam, quam de nemorosa silvositate pariter et hispiditate in novales culturas manuum labore redegerant, nuper amplius apporiaverant. Accedentes igitur ad regem mane, ubi missam audierat, humiliter exorabant ut dictam terram pauperi domui injuriose subtractam, et sine qua non poterat ullatenus abbatia subsistere, causa Dei restitui faceret, et ipsi Deum ipsum fidejussorem ei dabant, quod Deus ipsius honorem in terris, sciebant enim ipsum super omnia terrenam gloriam appetere, ante annum completum multiplicite augmentaret. Quibus auditis rex aliquantulum motus, archidiaconum cum clericis aliis et capellanis in cancello sedentem, ad se vocari fecit. Noverat enim animum ejus huic ordini per omnia contrarium, cunctisque negotiis . . . . . et agendis ejus quantum poterat adversarium. Iteroque statim ei dixit quod sermones abbatum diligenter attenderet, eique super hiis consiliis daret. Quos cum abbates quam suasorie poterant nec persuasorie tamen iterato repeterent, respondit archidiaconus ad regem verba dirigens, " domine, fidejussorem vobis offerunt, fidejussorem pro se loquentem audiatis." Ad quod rex, " per oculos," inquit, " Dei!" quoniam hoc uti sacramento consueverat, " justum est et ratione consonum, ut fidejussores ipsi super rebus unde fidejubere debent loquentes audiantur." Et sic surgens cumque risu modico et non cachinno recedens, abbates confusos et spe concepta vacuos tunc omnino relinquit. Item, contigit abbatem dictæ domus archidiacono vicinæ nimis sibique et ecclesiæ suæ de vicinitate nimia valde nocivæ morbo

gravatum lecto decunbere. Quod audiens archidiaconus ad ipsum visitandum ocius accessit, remotisque statim arbitriis ipsum in secreto et tamquam serio convenit, monens et consulens cum forsan in extremis jam laboraret, et mortis malleum velut in januas constitutus expectaret, quatinus de commissis omnibus et omissis perfecte pœnitentiam ageret, vitamque suam et vitæ statum in melius emendare de cætero non differret, abjectisque maturius ordine simul et habitu deceptoriis, veneno nimirum cupiditatis infectis vitioque rapacitatis plectibiliter involutis, præsertim vero cum charitas et cupiditas uno eodemque corde non cohabitent, et absque charitate nemo salutem consequatur, ad clericalem et canonicam religionem ac vitam modestia conspicuam et honestate præclaram, cupiditatis nesciam, et rapacitatis ignaram, tamquam ad portum salutiferæ tranquillitatis, accelerare velocius et fœliciter applicare non tardaret. Ad quod abbas cum suspirio longo profundoque respondit, " habitum hunc meum abjicere propter animæ salutem assumptum ordinemque sacrum abnuere, quod absit ! aut disserere arctiore quoque religione et austeriore ad longe leviorem multoque leniorem et suaviorem nimis indecenter et indebite descendere, quid aliud esset quam a via veritatis atque salutis præproperis passibus et ruinosis in præcipitium dampnationis evitissimis indiciis exorbitare ? Beatus Bernardus Clarevallensis cæterique viri quam plurimi ordinis ejusdem sancti vitaque pariter et conversatione conspicui ordinem laudabilem esse et appetibilem indubitata veritate comprobarunt ; unde pravo monitori cuilibet et in contrarium vice dæmoniaca dum tamen et seria fuerit et sobria suggestiori simul cum apostolo respondendum, Vade retro, Sathana, non sapis ea quæ Dei sunt." Ad quod archidiaconus, " tempore beati Bernardi cæterorumque virorum ordinis ejusdem sanctorum nondum in ordine cupiditas invaluerat, nondum ordinem primæva sinceritate purissimum virulenta cupido corruperat ; sed postmodum ex quo charitatis fervore frigente radices suas ambitus in ordinem fixit, amplius de die in diem pullulans, in frondes ac fructices inutiles pariter et illaudabiles, non autem in fructus excrevit, honor ordinis et odor tam sublimis originaliter et tam suavis in infamiam, proh dolor ! evanuit et ignominiam. Iteroque dici jam poterit,

" Nunc aliud tempus, alii pro tempore mores."

Adjecit etiam archidiaconus, vel adjicere potuit, exemplum de abbate Bernardo, qui suis quandoque diebus de generali capitulo Cisterciensi revertens, quem abbates ordinis sui plurimos ipsum comitari in decessu suo, sicut aliis consueverant annis, tunc non vidit ; causam cum admiratione quæsivit ; cui responsum ilico fuit, quod circa legatum a latere summi pontificis in Franciam missum, qui capitulum tunc interrerat, moram abbates propter litteras et confirmationes ad domorum suarum utilitates tunc faciebant. Ad quod abbas cum pectoris intimi suspirio profundo subjecit, " Deus optimus ! quamdiu ordinis nostri sanctitas ad dignitatem suam tuendam resque suas et possessiones integre defensandas et illibate sibi per se sufficere potuit, status quidem ordinis digne commendabilis fuit et sincerus ; verum ex quo suffragiis extrinsecis, commis-

sionibus, s. confirmationibus et privilegiis, muniri jam quærit et fulciri, defectus, proh dolor ! ordinis et detrimenti, cupiditatis quoque et ambitus augmenti, signum et inditium evidens et est nimis manifestum." Accidit autem archidiaconum non longo post tempore miseræ fragilitatis humanæ conditione morborum incurrisse gravamen, et fere desperabilem. Quod cum aures abbatis pervenisset, protinus ad ipsum videndum et vices ei rependendum, talionemque tamquam animo vindice reddendum, accessit. Et cum in camera coram archidiaconi lecto sedes ut decuit ei posita fuisset, cœpit eum verbis consolatoriis et tam ad corporis sanitatem quam ad animæ quoque cura longe propensiore salutem commonitoriis sane prout decuit et discrete confortare. Tandem vero post cætera subjunxit, monens quod de verbis suis curialibus atque facetis et urbanæ eloquentiæ sale respersis quibus valde delectari solet, cum de omni verbo otioso ratio sit reddenda, perfecte pœniteret. Item, et cum ecclesias et præbendas in diversis episcopatibus possederet plurimas, quibus digne deserviendis tantisque animarum curis præsertim in tot parochiis et ab invicem tam remotis sufficere nullatenus posset, monuit et in fide consiluit quatinus quam citius illis relictis omnibus saluti tam contrariis, ne morbi violentia de medio raperetur, subitoque rebus humanis eximeretur, ad ordinem Cisterciensem tanquam ad certum indubitatæ salutis portum statim accedere non tardaret. Et quoniam mora semper periculum trahit, neque tarda novit molimina, spiritus sancti gratia monachalem habitum quem frater cum abbate veniens occulte detulerat, ne quis foret ad parata defectus, ostendi cucullamque novam ei prætendi fecit. Archidiaconus autem hiis auditis et visis, clericos et servientes suos ad se vocari jussit, et statim in sessionem a lecto quo jacuit se suspiciens, ad suos sermonem dirigens, ait, " videre qualiter abbas iste promptulus et spontaneus, nec vocatus nec invitatus, ut me monacharet advenit, et habitum ordinis sui, quem nunquam ut nostis approbavi vel dilexi, secum portavit. Qua propter præmunitos esse vos volumus, quod si in hac ægritudine vel alia forte contigeret quod hunc habitum petam, pro certo scitote nullatenus hoc ex animi judicio provenire, sed magis ex morbo violento, sicut ægris frivola et erronea proferre plerumque contigere solet. Quod si forte pertinaciter et instanter in hoc petendo perstitero, tamquam furibundum et mente captum cathenis et vinculis me statim fortiter astringatis, et arcta custodia, donec resipiscam et in me redam, cohibere non postponatis." Ad abbatem vero postea conversus, gratias ei de visitatione sua persolvit, suadens tamen et consulens quod ea intentione et commonitione qua nunc accessit ad ipsum, sanum aut insanum, validum videlicet aut invalidum, venire de cætero non præsumeret.

Ap. IV.—*W. Bothewald's Invective against Walter Mapes.*

[From a MS. of the 13th century, in the Ashmolean Museum, at Oxford.]

Invectio magistri W. Bothewald canonici et supprioris ecclesiæ sanctæ Frideswidæ, contra Walterum Mat. (?) archidiaconum Oxoniæ; qui tam in juventute quam in senectute, quædam derisoria dicere consuevit et metrice et prosaice, de Monachis Albis, ad eorundem diffa[ma]tionem.

Lancea Longini, grex albus, ordo nefandus.*

Canonicus. Cum monachis albis Longini lancea venit:
Non quoniam feriant, sed feriantur ea.
Lancea sunt illis vilis cibus, aspera vestis,
Mansio deserti, nocte dieque labor.
Cum contempnantur, et plus aliis patiantur
Pro Christo, non est ordo nefandus eis.
Ordo quisque bonus, sed non bonus ordine quivis:
Nec tamen ordo suæ laudis honore caret.
Intus claustrales ardent virtutis amore;
Ardent et lucent; mens facit hoc et opus.
Exterius si sit aliquis qui non operetur
Ut decet, interius tendat ad omne bonum.
Ergo pro paucis ne possis perdere plures,
* * * * * * *
Pluribus unius non debet culpa nocere;
Debent peccata lædere quemque sua.
Sed quandoque mala, quæ facto sunt aliena,
Consensus placito quis facit esse sua.
Sed quos vel vitia, vel consensus vitiorum,
Non tangit, cesset tangere sermo tuus.
Talia te facere facies tua facta senilis
Non sinit: has veteres disce fugare vices.
Justis parce viris, in quos tua fundere virus
Mordacis dicti lingua dolosa solet.
Tollere quos velles, auges invitus honores,
* * * * * * *

* This line appears to have been taken from the poem of Mapes which Bothewald attacks. The poem is here given from Mr. Black's Catalogue of the Manuscripts of the Ashmolean Library.

Illis dum malus es, immo dum detrahis ipsis,
Ore tuo gladius pessimus esse studes.
Tandem frange tuum gladium, quia non noces illis,
Sed tibi : vim gladii sermo nocivus habet.
Forsan de decimis loqueris, quas non tibi solvunt ;
Et, quia non solvunt, cur male rodis eos ?
Rodis eos ? rodis Papam : rodis quasi Christum ;
Nam Christus Papam, Papa tuetur eos.
Ecclesiæ Papa pater est, pariterque patronus :
Quod decimas retinent, Papa licere facit.
Ecclesiæ non est per eos corrosio facta,
Ut dicis : decimæ sunt quasi jure suæ.
Christi sunt decimæ : decimas illis vice Christi
Confirmat Papa : jus datur ergo satis.
A Christo Papæ, per Petrum, plena potestas
Est data : Papa potest, vult, facit : ergo valet.
Papa potest quod jure potest : non vult nisi justum :
Nil nisi jure facit, quod facit ergo tenet.
Et præter Christum, non est qui judicet illum :
Non est judicio subditus ergo tuo.
Murmuris auctores ne sint, de jure remittunt
Sæpe suo. Cur hoc ? fœdera pacis amant.
Illis ut faciant pacem, dat Papa licere ;
Sed pro velle suo ; sicque necesse negat.
Cum liceat decimas ipsis omnes retinere,
Qui solvunt aliquas, lis sibi nulla datur.
Cui solvunt nullas, sibi competit actio nulla,
* * * * * * *
Ut vicinorum sibi discordantia corda
Concordent, solvunt quæ retinere queunt.
Quam perdant animas aliorum, perdere malunt
Plurima : nec perdunt, qui dare semper habent.
Pro Christo solvunt ; pro Christo, quæ retinentur,
Expendunt : sua sic omnia Christus habet.
Pauperibus Christi sua sunt communia cunctis ;
Et sibi quid retinent, præter egere nihil ?
Est tenuis cibus, et vilis vestitus eorum :
Et sua sufficiunt omnibus atque sibi.
Hospitibus largi, nonnunquam sunt sibi parci :
Hoc quia dant aliis plurima, pauca sibi.
Sic fieri debet ex ordine ; sic bonus ordo,
Sic dici meruit : ergo *nefandus* abest.

Hunc te non modice miror dixisse *nefandum;*
Sed bene si recolas, ipse *nefandus* eris.
Hii tibi si solvant aliquid, pro pacis amore;
Jam parcas, si sis pacis amicus, eis.
Fecisti pacem, sed non illam bene servas:
Contra te testis hoc tua lingua probat.
Canis parce tuis, parcendo religiosis:
Illis si non vis parcere, parce tibi.
Jam nugas dedisse tuas vel fine dierum,
(Quod decuit juvenem) non decet esse senem.
Pro monachis, per Canonicum, defensio facta
Te monet ut taceas; tuque tacere velis.
Parce, Waltere! Video me posse videre
Quod mors jocunda [vita] rapit atque secunda.
Ludicra nugarum nisi sint deleta tuarum
Fletibus hac vita, delusus es, Archilevita!
Ordinis augmentum facit spoliatio rerum.
Dum licet ergo, tua defle commissa; labora,
Ut sata nunc plena, postmodo falce metas.
Excute de sompno gravidum caput, ablue nefas
Peccati: propera, dum tibi posse datur.

EXPLICIT.

AP. V.—*Notice of Golias, from the Speculum Ecclesiæ of Giraldus Cambrensis.*

[MS. Cotton, Tiberius B. XIII. fol. 126, r°.]

Qualiter etiam sicut olim ducibus Romanis et principalioribus sicut et nunc summis pontificibus majori temeritate similiter objecta est infamiæ nota.

Ad hæc etiam non solum antiquis diebus et tenebrosis temporibus, verum etiam tempore gratiæ fideique Christi lampade mundum illuminante lucidius et irradiante, quædam sicut in cæteros sic et in viros etiam apostolicos et apostolorum successores, in præscripti criminis suggilationem ora maledica metritis etiam carminibus in hunc modum confinxerunt, generaliter scilicet hoc versiculo.

Roma manus rodit, quos rodere non valet odit.

Item, in papam nostri temporis egregium, scilicet Alexandrum .iii. qui propter

schisma diutinum urgens et ingruens pertinaciter Roma relicta apud Beneventum perhendinavit, quidam specialius sub hoc tenore scribere præsumpsit :

Ni fecit argentum bene venit hic Beneventum,
Verba dat in ventum nisi proferat ante talentum.

Item, et in Lucium tertium, qui primo loco post Alexandrum sedit, alius invehebatur acerbius in hunc modum :

Lucius est piscis, rex atque tyrannus aquarum,
A quo discordat Lucius iste parum :
Devorat hic homines, hic piscibus insidiatur ;
Esurit hic semper, hic aliquando satur.
Amborum vitam si lanx æquata levaret,
Plus rationis habet quam ratione caret.

Item, parasitus quidam Golias nomine nostris diebus gulositate pariter et leccacitate famosissimus, qui Golias melius quia gulæ et crapulæ per omnia deditus dici potuit, litteratus tamen affatim, sed nec bene morigeratus, nec bonis disciplinis informatus, in papam et curiam Romanam carmina famosa pluries et plurima tam metrica quam ridmica non minus inpudenter quam imprudenter evomuit. De quibus invectionem ridmicam temere nimis et indiscrete compositam casualiter incidens, clausulas aliquot inde ad detestandam quidem et condempnandum, non approbandum aut imitandum, has scilicet, hic apposui :

Roma mundi caput est, sed nil capit mundum ;
Quod pendet a capite totum est inmundum ;
Trahit enim vitium primum in secundum,
Et de fundo redolet quod est juxta fundum.
Roma capit singulos et res singulorum ;
Romanorum curia non est nisi forum ;
Ibi sunt venalia jura senatorum,
Et solvit contraria copia nummorum.
In hoc consistorio si quis causam regat,
Suam vel alterius, hoc in primis legat,
Nisi det pecuniam Roma totum negat,
Qui plus dat pecuniæ melius allegat.
Romani capitulum habent in decretis
Ut petentes audiant manibus repletis.
Dabis, aut non dabitur ; petunt quando petis ;
Qua mensura seminas, et eadem metis.
Cum ad papam veneris, habe pro constanti,
Non est locus pauperi, soli favet danti ;
Et si nummis præstitum non sit aliquanti,
Respondet hæc tibia non est mihi tanti.
Papa, si rem tangimus, nomen habet a re,

Quicquid habent alii, solus vult papare.
Vel si verbum Gallicum vis apocopare,
Paez, paez, dit li mot, si vis impetrare.
Porta quærit, bulla quærit, [. . . . .]
Papa quærit, cardinalis quærit, omnis quærit;
Et si des si quid uni deerit,
Totum mare salseum, tota causa perit.
Des istis, des aliis, addas dona datis,
Et satis dederis, quærunt ultra satis.
O vos bursæ turgidæ, Romam veniatis,
Romæ viget phisica bursis constipatis.

Porro quid feret hic tanto dignum delator hiatu? Si curia Romana corporalem delinquentibus pœnam infligeret, dignus iste non suspendio solum, verum et incendio foret. Sed aliis quomodo male scribendo litterisque suis mordaciter abutendo, deferre valeret, qui sibi ipsi in tractatu quodam ridmico quem ipse de moribus suis et vita miserrima, finalique tamquam ephitaphio proprio conscripsit, minime deferre dignum duxit. Ubi quidem ex cordis abundantia loquens, ait:

Tertio capitulo memoro tabernam:
Illam nullo tempore sprevi, neque spernam,
Donec sanctos angelos venientes cernam,
Cantantes pro mortuo requiem æternam.
Meum est propositum in taberna mori;
Vinum sit appositum morientis ori,
Ut dicant cum venerint Angelorum chori,
Deus sit propitius huic potatori.

Versus itaque magistri Marbodi duo, qui colores rhethoricos et tam verborum quam sententiarum exornationes versibus egregiis exornando declaravit, hii scilicet hic adaptandi, non incompetenter occurrerunt:

Qui sibi non parcit, mihi vel tibi quomodo parcet?
Qui sibi divulgat probra, credis quod tua celet?

Mira ergo temeritas, miraque impudentia pariter et imprudentia, mentem hominis succedaneo Petri, vicario Christi, summoque in terris animarum rectori, contumeliam irrogare dictis aut factis, ore vel opere, tantam fuisse ullatenus ausam. Quod quidem et si ultionem declinare utcunque valeat humanam, tamen indignationem illam quæ nihil erroneum relinquit inultum, nisi pœnitentia plena secuta, nequaquam poterit evitare divinam.

App. VI.—*Fragment of the Paternostre aus Gouliardois.*

[From a MS. in the Bibliothèque du Roi, at Paris, No. 198, fol. 49.]

* * * *

Chascun jour .iiii. patenostre.
Ribaut et gouliardois doient
Par le païs tiex .c. deniers,
Dont .i. seulz n'en iert jà paiés ;
Et s'il n'en estoient aquité,
Il n'i donroient mie .i. poil d'erbe.
Li vilains dit en son proverbe,
Qui de grant folie c'esmaie
Qu'asés acroit et riens ne paie.
Je di veant vous orendroit,
Qu'aus vignerons feroit droit,
Il devroient plus franc estre
Qu'à chevalier ne cler ne prestre.
Sed libera nos .i. sentier :
Le matin quant moy leverai
Par tous les vignerons dirai,
Pour les cepes qu'ils ont plenté,
Qui du vin donnent a plenté.
Amalo ; quant mauvés m'avoie
Bon vin, sor lie mult m'anoie ;
Et quant preudons le tient au mains,
Je di qu'il ne vaut mie mains.
Amen ; Dieus gart toute gent
Qui bien despendent largement !

Explicit la patenostre aus Gouliardois.

App. VII.—*A Satire in Prose under the name of Golias.*

[From MS. Digby, (Bodl. Lib. Oxf.) No. 53, fol. 27, v°.]

Magister Golyas de quodam abbate.

Circa horam diei secundam vel tertiam cum sol matutinos exuit tepores et crescit in juvenem, abbas tunc tandem surgit de lectisternio ; et cum adhuc cœnam serotinam eructitat et nocturnas potationes prolixas, statim meditatur ubi

adimpleatur os stomachi, quod necdum evacuatum est. Quippe? Plus enim meditatur de eo quam de Deo, plus de salsamentis quam de sacramentis, plus de salmone quam de Salomone; nec mirum; ipsius enim venter sibi Deus est, et quævis ejus gloria versatur in gula, sicque adimplet quod scriptum est, "Primum quærite [regnum] Dei." Igitur cum sibi venter Deus sit, et regnare bene comedere, prius mittit mentem ad epularia quam ad epularia studia, et pluris sibi facit cœnatorium quam cœnobium, et pluris cœnam quam cellam. O quam bonus pastor et quam digne electus, qui non solum non ponit animam pro ovibus, sed cui parum est quod totus grex moriatur, ut ipse solus vivat abunde. Nunc quota sit vestis, quot sint sibi calceamenta, indumentorum perflua musa refert. Vestit ergo primo camisiam admodum subtilem, ne carnem ipsius teneram durum lædat cylicium. At ut quidpiam habeat religionis simulacrum, supervestit cylicium, sed ne parte in aliqua sese maritet corpori prohibetur attente. Vestit demum pelicias duas vel plures si qua est frigoris intemperies; superaddit etiam tunicam vel tunicas et cucullas cucullis contingat, si fuerit necesse. Quid plura? Sic se nunc vestit, nunc exuit, ubi facile sustineat diei pondus et æstum. Tibiis quidem ipsius subveniunt femoralia linea, caligæ laneæ, ocreæ, non tamen ferreæ, immo ferinæ, et tandem epicaligæ. Pedilium vero certus non est numerus, crescit enim et decrescit secundum vicissitudines caloris et frigoris. Botas habet æstivales, hyemales, crepitas, filto triplicato ypoteticatas. De capuciis dabunt sequentia. Indumenta pauca sunt, quia hiis nec opus nec locus est, nisi cum iter extra cœnobium, vel tunc cum secundam evocat primam et solœcizans partem masculini parti fœminini generis associat. In illa siquidem disputatione protervus opponens unum permittit non duo sed concludens duobus. Tunc etiam arguit necessario, quod exuta cuculla exuatur et monachus; secus tamen in illa est et in disputationibus aliis, non enim diversa sentiunt, sed idem opponens et respondens, et semper proceditur ex concessis, donec uterque assequatur propositum. Sed de hiis alias expressimus in posterioribus analectis videlicet juvencularum nostrarum, in libro quarto de lenocinio. Redeamus ergo ad propositum. Igitur abbas pinguis et rotundus, incassatus et dilatatus, claustrum ingreditur, ibique videns congregationem illam cuculatam immo culatam, capucium suum usque ad aures utrasque reflectit et sic rostratus incedit. Frontem prætendit masculam et plenam minis, cilia extensa, supercilia hirsuta, oculos huc illuc devagantes quasi planeta erratiens, vultum ostendit austerum, nares dilitatas, et tussim acuens tyrannico rugit boatu; sicque ruminans procedit, non psalmum sed salsamentum potius tum mente tum ore volutat vespertinum, tam piis amplexibus gregem suum tollit et educat, et tam misericorditer infirmitati compatitur ipsius. Recte enim clamare potest cum apostolo, quis infirmatur et ego non firmor, quis scandalizatur et ego non gratulor. Ecclesia siquidem subsequenter ingreditur, et in circuitu ipsius ambulans non ad altaria immo luparia sese declinat ad latera. Non enim deerit, cui dicat,

"Tu mihi sola places, tu mecum nocte jacebis,"

Favetne illa? Favet itaque. Nec mirum, quia non est adeo tenuis sortis muliercula, quin infra breve spatium auratos ostendat digitos, si etiam raros noverit monachorum pruritus. Nec mirum; pro libra venundatur monacho; quid clerico conceditur quinque pro nihilo quinque pro obulo. O res quam fœda et quam absurda; quod templum Dei commutat in prostibulum; lupæ enim huc cotidie,

"Spectant qui veniunt, veniunt spectentur ut ipsæ."

Quid plura? revertitur abbas ad præsepium et ante caminum in quo lascivit maritus Veneris, sibi culcita substernitur, tapeta etiam et pulvinaria supponuntur domino abbati, sed adeo mollia et pinguina ut eum deglutire videantur. Quare? Ne piga ejus quassetur; minimum enim est quo offendit potentes et amicos uteri. Mensa subsequenter proponitur coram domino abbate, sed relatu non erit facile quot supraponantur. Attamen licet mensa innumerabilibus ferculorum generibus abundet, de quadrupedibus inibi nil appponitur, de ipsis etenim comedere est contra prohibitionem regulæ. Quid igitur comedit? Pisces grossos, quia de minutis non curat. Cavet enim ne de illis inossetur, cum tenui interponere discet os a pellicula; præterea insipidi sunt et nil habent pinguedinis. Suntne omnes grossi pingues? Nequaquam. Quid igitur fit de macilentis? Abjiciuntur? Abjiciuntur itaque et demerguntur a profundis sagiminis, ibique tam diu decoquuntur ut pingues fiant per accidens, quod esse non potuere per substantiam. Comedit igitur pisces lixos, pisces frixos, pisces assatos, quosdam farsitos, quosdam ovis deauratos. Abstinetne ab omni carne? Non, sed a quadrupedibus tantum. Comeditne volatilia pennata? Non, sed si fuerint deplumata et cocta tunc vescitur ipsis, quia oriuntur ab aquis; sicut et pisces, quibus uti est illis satis licitum. Sumunt etiam sui erroris defensionem ab auctoritate beati Ambrosii, qui ait, "Magne Deus, potenter qui ex aquis ortum genus partim remittis gurgiti partim levas in aera." Remittis itaque, domine abbas, gutturi tuo ea quæ sursum levantur in aera sicut et ea quæ remittuntur gurgiti, utraque enim ex aquis orta sunt; remittis, inquam, gurgiti tuo pavones, cignos, grues et anseres, gallinas et gallinaceos, id est, gallos castratos. Gallos autem veros non comedit. Quare? Quia caro ipsius durior est et minus saporifera palato. Est ratio et altera, si gallos comederet simul cum gallinis, tunc tota eorum destrueretur propago, quod optaret serius quam calefieri ad caminum ignis. Est et tertia quæ verisimilior videtur, videlicet, quod ideo gallos non comedit, quia plus valent gallinacii qui fiunt de gallis, cum fuerint castrati. Non enim eorum reformidat propaginis defectum, dum gulæ placeat et castiget ingluviem. Corvos vero jurat se nullo modo velle comedere, quia cum missus esset de archa Noe invento cadavere noluit reverti, sicque probat quod nequam sit et inutilis. Bubones etiam non comedit. Quare? Quia turpes aves sunt et odiosæ aliis. Fasianos vero, perdices, et columbas, cæterasque hujusmodi quæ formosæ sunt et natura simplices, nec aspernatur nec odit. Igitur cum et pisces comedat et alites, sicut non omnibus utitur piscibus, sic non omnibus alitibus,

" Ut sic fine bono concordent ultima primis."

Iterum cum luporum duo sunt genera, aquaticum, scilicit, et silvestre, non comedit de utroque ; quia cum aquaticum sibi vendicet, juxta prædictam sententiam, lupum silvestrem detestatur et odit, tum quia de quadrupedibus est, tum quia est animal immite. De bacone qui in aera sustollitur, quid sentit? Ipsum vero non comedit, quia de quadrupedibus est ; verumtamen quia caro ipsius dulcis est et pinguissima, diligentissime commentatur supe textam ipsius, et tandem hanc de eo exponit sententiam, ubi scilicet tam diu torqueatur et agitetur in patella, quod totus convertatur in liquorem, et sic quod non datur illi posse comedere detur illi posse bibere. Retortam vero, qua suspenditur dominus baco, licet de quadrupedibus non sit et sursum sublevetur in aera, nihilo magis comedit. Quare? Tum quia de duris et siccis elementis est et parum habet in se pinguedinis, tum quia ex aquis ortum genus non est. Ab ossibus etiam se abstinet. Quare? Quia humores generant grossos et indigestibiles, et cum sint esca canum, hoc habet in se religionis, quod canibus injuriari non curat. Præter prædicta, ova comedit sæpissime, quia regularia sunt et conservatoria sanitatis; cibus enim comfortabilis est et digestibilis, et teste Ovidii aliquid habet in se petulantiæ, quod in hiis plus placet. Sed quia rigore regulæ coarctatur, ne quinarium numerum excedat, comedit quinque dura, v. mollia, v. frixa, v. lixa, v. cumino dealbata, v. pipere denigrata, v. in artocreis, v. in artocaseis, v. pulmentata, v. sorbilia, v. in brachiolis conflata, quæ licet per computationem sunt lv., divisim tamen sumpta non sunt nisi v. De salsamentis et condimentis quid referam? Piperata nigerrima, spississima, calidissima, pinguissima, acutissima, sibi propinantur, cuminata nivea, allea lactea, gansellia, moretum Virgilii. Viridis sapor, acutus sapor, et frigidus sapor, et ut breviter me expediam, mira feret indignatione, ni cuilibet cibario sapor proprius deserviat, ita scilicet, ut numerus ciborum et numerus saporum æque sibi respondeant. Vina porro ponuntur coram domino abbate diversi coloris, albi scilicet et rubei; album tamen a dextris ponitur, quia majoris auctoritatis est, et rubeum a sinistris, et de utroque sumens primitias, novies bibit, ut gustet quid vinum sapiat. Cum vero bibet ex intentione, bibit semel sed multum pro pace et stabilitate ecclesiæ, bis pro prælatis, ter pro sibi subditis, quater pro captivis, quinquies pro infirmis, sexies pro aeris serenitate, septies pro maris tranquillitate, novies pro peregrinantibus, decies pro domi sedentibus, undecies ut parum comedant monachi, duodecies ut multum comedat ipse, tredecies pro universis Christianis, quaterdecies pro rebus humanis, quinquies et decies ut Dominus Deus rorem mittat super montem Gelboe, quo messes albeant, vineæ floreant, et germinent mala punica, et sic numero impari numerum potationum concludit juxta illud, " Numero Deus impari gaudet." De cæteris siquid non potat, sed pitissat, ut ardorem stomachi temperet inextinguibilem. Hæ sunt passiones, quas patitur pro Christo. Numquid condignæ sunt ad futuram gloriam? Numquid meritoriæ sunt coronæ martyrii? Hic est vere martyr, qui hiis jejuniis, hiis vigiliis, et hiis potationibus, corpus

suum affligit, et hiis angustiis sese disponit. Cœna autem terminata et mensis repositis sese elevare non potest, nisi per utrumque brachiorum subtrahatur, ad modum vaccæ demersæ in profundum bituminis, et tunc morem gerens agentis gratias, ne tamen eas prolixas faciat, "Miserere mei Deus," prætermittit, et eructitando inchoat "Laudate Dominum, *puf*, omnis gens, laudate, *puf*, et omnis spiritus laudet, *puf*." Non vero psalmodizando verba verbis continuat, sed propter interpolatas eructationes hæc verba furatur et illa dimidiat. Superest itaque disserere de caputiis et eorum effectu, ut prosequutio pollicito respondeat. Residente, ut prædiximus, domino abbate coram marito Veneris ita calorem assuescit, quod algorem plus reformidat aspide. Unde fit quod si quandoque fit obvius Boreæ procellis tanquam fronte securi repercussa resilit et recalcitat, caputque munit caputiis. Quot? Binis in autumno, trinis vel quaternis in hyeme, ergo senis in æstate. Unde locus? A conjugatis, certe verius dixisses a remotis. In æstate etenim simul lasciviens cum tempore, pileolo delicato non caputio amplitudinem coronæ et capillorum celat brevitatem, sicque superbiens procedit, non ut monachus, imimo magis ut medicus. In hyeme ipsum invenis pinguissimum de Epicuræo grege porcum, fronte dilatata, arteriis grossis et extensis et thoris sub mento pendentibus; in æstate vero, renovata cute, barba rasa, et juvenem priori seni prorsus dissimilem. Sequitur de caputiorum effectu; cum capillus testante phisica nil aliud sit quam fumus per poros capitis evaporans congelatus et in substantiam rotundam commutatus, propter calorem circa caput præassignatum fumus egrediens minime potest densari, immo se fieri potest egressus subtiliatus magis quam egrediens. Subtilis est hæc ratio quia physica, capiat qui potest. Est et alia fortasse magis congrua, quæ etsi videatur cuiquam nugatoria, lippis tamen et tonsoribus patet ad perfectum. Cum post cœnam sedeat abbas utroque lacerto suffultus in cathedra et farsitus est venter ipsius ad summum, tunc incipit emittere ventos de thesauris suis; nec mirum; alioquin rumperetur in medio. Hiis quidem, ne per portam turpidinis exeant, per nares patet exitus et per latos oris hiatus. Tunc revera si assisteres videres fumum tanquam si respirasset Encheladus, et ventos tanquam si rumperetur carcer Æoli. Eructantis strepitus sic perhorresceres, ut si jecur ipsius deficeret et fauces suæ dissiparentur ab invicem. Hæ igitur eructationes tot et tantæ cum tanto impetu frontis invadunt lanuginem ut non sit pilus qui remaneat.—

EXPLICIT.

Ap. VIII.—*A Drinking Song.*

[From MS. Sloane, No. 2593, fol. 78, r°. of the Fifteenth Century.]

Meum est propositum in taberna mori,
Et vinum appositum sitienti ori,
Ut dicant cum venerint angelorum chori,
Deus sit propicius isti potatori.

Potatores singuli sunt omnes benigni,
Tam senes quam juvenes in æterna igni
Cruciantur rustici, qui non sunt tam digni
Qui bibisse noverint bonum vinum vini.

Vinum super omnia bonum diligamus,
Nam purgantur vissia dum vinum potamus,
Cum nobis sint copia, vinum dum clamamus,
Qui vivis in gloria te Deum laudamus.

Magis quam ecclesiam diligo tabernam,
Ipsam nullo tempore sprevi, neque spernam,
Donec sanctos angelos venientes cernam,
Cantantes pro ebriis requiem æternam.

Fertur in convivium vinus. na. num,
Masculinum duplicet atque fœmininum,
Sed in neutro genere vinum est divinum,
Loqui facit socios optimum Latinum.

l. 3. *Anyulorum cori*, MS.—4. *iste*, MS.—16. *cantantibus*, MS.—19. *devinum*, MS.

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WALTER MAPES.

WALTER MAPES.

CLASS I.—POEMS BEARING THE NAME OF GOLIAS.

APOCALYPSIS GOLIÆ EPISCOPI.

[MS. Harl. 978, fol. 96 r° (*H.* 1); Harl. 2851 (*H.* 2); Harl. 4657 (*H.* 3); MS. Cotton. Vespas. A. XIX. (*C.* 1); Vespas. E. XII. fol. 3 r° (*C.* 2); Vespas. B. XIII (*C.* 3); Titus, A. XX. (*C.* 4). In Bibl. Bodl. Oxon., MS. Digby, 98; MS. Bodl. 496, art. 4; MS. Bodl. 2004 (57), fol. 188 r°; MS. Bodl. 851 (3041), fol. 118 r°; MS. Rawlinson, 232. At Cambridge, MS. Trin. Coll. O, 2, 45; MSS. C. C. Coll. 367, art. 6; 450, p. 53; 481, p. 432. Flacius Illyricus, p. 133, (*Fl.*); MSS. collated in the margin of the copy of Flacius, in the King's Lib. Brit. Mus. (*Fl.**)]

A tauro torrida lampade Cynthii
fundente jacula ferventis radii,
umbrosas nemoris latebras adii,
explorans gratiam lenis Favonii.

l. 1. *lampada*, H. 1.—2. *ferventis olei*, C. 1.—3. *frondosas latebras nem.* Fl.

Apocalypsis.—This poem, as is shewn by the list of MSS. at the head, (to which many more might easily be added,) enjoyed an extraordinary popularity during the thirteenth and fourteenth centuries, and was the first of the class which was given to the world after the invention of printing, when it was edited by John Bale. It was named in allusion to the Apocalypsis of St. John: like him, the poet represents himself as carried up to heaven in a vision, and, instead of the fate of Christ's church, are revealed to him the vices of the different classes of Popish clergy. An old English translation of this poem (of the sixteenth century) is preserved in MS., and will be given in the Appendix to the present volume.

l. 1. *A tauro.* Under the sign of the bull, i. e. in the month of May, the favourite period of the year with the poets of the thirteenth and fourteenth centuries.

Æstivæ medio diei tempore,
frondosa recubans Jovis sub arbore,
astantis video formam Pythagoræ:
Deus scit, nescio, utrum in corpore.
Ipsam Pythagoræ formam aspicio,
inscriptam artium schemate vario.
An extra corpus sit hæc revelatio,
utrum in corpore, Deus scit, nescio.
In fronte micuit ars astrologica;
dentium seriem regit grammatica;
in lingua pulcrius vernat rhetorica;
concussis æstuat in labiis logica.
Hinc arithmetica digitis socia;
in cava musica ludit arteria;
pallens in oculis stat geometria;
quælibet artium vernat in propria.
Est ante ratio totius ethicæ;
in tergo scriptæ sunt artes mechanicæ;
qui totum explicans corpus pro codice,
volam exposuit, et dixit "Inspice."

l. 6. *umbrosa*, Fl.*—9. *inspicio*, C. 1, 2. Fl. Fl.*—10. *temati*, C. 1.—12. *scit Deus*, Fl.*—15. *pulcris*, H. 1. Fl. Fl.*—16. *labris*, Fl.* C. 1.—17. *Est a.*, Fl. *It a.*, Fl.* C. 1. *In a.*, H. 1.—20. *vi p.* Fl.—21. *Est autem*, H. 1. and Fl.—23. *Et totum*, C. 1, 2.—24. *respice*, Fl.* C. 2.

l. 6. *Jovis sub arbore.* It is, perhaps, hardly necessary to observe that among the ancients the oak was dedicated to Jupiter.

l. 8. *Pythagoræ.* According to the Middle Age notions, Pythagoras first made known to the Greeks the *seven arts* of the schools, which, in two divisions, called *Trivium* and *Quadrivium*, were Rhetoric, Logic, and Grammar; Arithmetic, Astronomy, Music, and Geometry. According to the legend, Tubal Cain was the inventor of these arts, and, apprehensive they might be lost in the destruction with which mankind was threatened by the flood, he caused them to be engraved on two pillars of stone. One of these pillars, we are told, was found by the philosopher of Samos; Hermes found the other. See Halliwell, Early Hist. of Freemasonry in England.

Manus exposuit secreta dexteræ ;
cumque perspexeram, cæpique legere,
inscriptum repperi fusco charactere :
" dux ego prævius, et tu me sequere."
Cito prælabitur quem sequi cæperam ;
et dicto citius in terram alteram
simul divolvimur, qua multa videram
inter prodigia plebem innumeram.
Dum miror, dubius quæ sint hæc agmina,
per frontes singulas traducens lumina,
vidi quorumlibet inscripta nomina,
tanquam in silice vel plumbi lamina.
Hic Priscianus est dans palmis verbera ;
est Aristotiles verberans aera ;
verborum Tullius vi mulcet aspera ;
fert Ptolomæus se totum in sidera.

l. 25. *aperuit*, C. 2. Fl. Fl.*—29. These four lines are wanting in C. 1. *delabitur*, Fl.*—30. *ducor citius*, Fl. *educor*, C. 2.—31. *quam multa*, H. 1. C. 1. Fl.*—33. *sunt hæc agentia*, C. 1.—34. *fruntes*, C. 1.—38. *Hinc A.* Fl. *conculcans*, Fl.—39. The MSS. have *demulcet*, instead of *vi mulcet* as given in Flacius.

l. 32. *plebem innumeram*. It s not improbable that the author of the English poem of Piers Ploughman had the *Apocalypsis Goliæ* in mind in his exordium, when he " shoop him into shroudes " on " a May morwenynge " to avoid the sun's warmth, and saw in a vision the " fair field ful of folk .... of alle manere men," the *plebs innumera* of the present poem.

l. 37. *Priscianus*. The grammar of Priscian was the favourite book on that subject during the Middle Ages, and the foundation of almost every thing that was written on it from the time of Bede to that of Lilly. *dans palmis verbera*, the punishment inflicted on the scholars for their want of proficiency in the rules of grammar.

l. 38. *Aristotiles*. The expression *verberans aera* perhaps refers to the wordy discussions of the scholastics.

l. 40. *Ptolomæus*. Ptolemy was the great authority in Astronomy at this period.

—— " Ptolomæi pagina cœlum
Qua petitur, qua quis mente per astra volat.
Eberhardi Laborintus, i. 55.

Tractat Boetius innumerabilia;
metitur Euclides locorum spacia;
frequens Pythagoras circa fabrilia
trahit a malleis vocum primordia.
Lucanum video ducem bellantium;
formantem æreas muscas Virgilium;

l. 41. *traxit*, Fl.*—43. *certat*, H. 1.—44. *trahit*, Fl. C. 2. *a numeris*, C. 1.

l. 41. *Boetius.* This writer held a high rank in the Middle Ages. Through his various works, principally, the imperfect knowledge of the Philosophy and of the Mathematics of the Greeks was transmitted to the schools, previous to the introduction of the Arabian science. His works treat on all subjects brought into the scholastic course.

l 42. *Euclides.* Euclid was first made known to the West in the twelfth century by the Latin translation made from the Arabic by Athelard of Bath. Eberhard, a poet who flourished at the beginning of the thirteenth century, mentions him as then popular:—

"Euclidis libri, numero ter quinque, figuris
Pleni, non assunt, quos geometer habet."—*Eberh. Lab.* i. 57.

For a very curious passage on the popular notions concerning this Mathematician, in England in former times, see Halliwell, *Rara Mathematica*, p. 56; and Early History of Freemasonry in England, pp. 10, 11, 12.

l. 43. *Pythagoras . . . . . trahit a malleis.* It was pretended that the first idea of musical notes was taken from observing the sounds produced by the strokes of a hammer. The reader will at once call to mind what Chaucer (Dreme, v. 63) says of Jubal:—

"That founde out first the arte of songe,
For as his brothirs hamirs ronge
Upon his anvelt up and downe,
Therof he toke the firste sowne.
But Grekes saine of *Pythagoras*,
That he the first findir y-was
Of the arte, Aurora tellith so."

The lines of the *Aurora* of Peter de Riga (a poet who lived at the beginning of the thirteenth century) to which Chaucer here refers, are these:—

"Aure Jubal varios ferramenti notat ictus;
Pondera librat in his; consona quæque facit.
Hoc inventa modo prius est ars musica, quamvis
Pythagoram dicant hanc docuisse prius."
(*Ap. Leyser.* p. 728.)

l. 45. *Lucanum, &c.* The writer enumerates here the principal classic poets whose works were read in the schools in the thirteenth century. In the fabliau of the *Bataille des vii Ars*, printed in Jubinal's Rutebeuf, ii. 426, we have a similar enumeration of the poets then in most repute, which contains almost the same names:—

—— "mesire *Perse*,
Dant Juvénal, et dant Orasce,
Virgile, *Lucain*, et *Etasce*,
Arator, Omer, et *Térence*.

l. 46. *æreas muscas Virgilium.* An

pascentem fabulis turbas Ovidium;
nudantem satyros dicaces Persium.
Incomparabilis est status Statio,
cujus delinuit res comparatio;
saltat Terentius plebeius histrio;
agrestes Ypocras potat absinthio.
Dum vulgi censeo gestus innumeri,
accessit angelus vultus siderei,
qui dixit, "suspice, et cœlos aperi,
et vide cito quæ oportet fieri."
Suspexi celeri cœlos intuitu,
et fui postea statim in spiritu
tractus per æthera miro circuitu,
cœlorum positus tandem in aditu.
Sed fulgor fulguris, quod circumfulserat,
primos intuitus inde reverberat;
et dixit angelus qui mecum aderat,
" siste, videbis quæ Johannes viderat."
Visa conscripserat ille mysteria,
septem ecclesiis quæ sunt in Asia:
tu scribes etiam; forma sed alia,
septem ecclesiis quæ sunt in Anglia.

l. 48. *Sudantem*, Fl.*—49. *statum*, H. 1.—50. *demonium in res*, C. 1.—52. *agrestes Ipocras portat*, C. 1. *Ypocrastes*, H. 1.—53. *vulgus*, C. 1. *sentio*, H. 1.—54. *præfulgens syderi*, C. 2.—55. *suscipe, oculos ap.*, Fl. *et oculos*, C. 2. *suscipe in cælos*, Fl.* *inspice oculo s'ri.* C. 1.—59. *per aera*, Fl.*—61. *mox fulgur fulgurans, quod*, Fl. *mihi*, C. 1, 2.—65. *sed visa scrips.* C. 1. C. 2—66. *in Anglia*, C. 2.—67. *eadem; f.* C. 1, 2.—68. *in Neustria*, C. 1. H. 3;

allusion to the Middle-Age legends about the poet. He was said to have made a brazen fly, which was placed on one of the gates of Naples, and which hindered that city from being troubled with flies for many years. Porro in Campania, civitate Neapolitana, scimus Virgilium arte mathematica *muscam* erexisse *æneam*, quæ tantæ virtutis in se habuit experimentum, quod, dum in loco constituto perseveravit integra, civitatem late spatiosam nulla musca ingrediebatur. Gervas. Tilb. Ot. Imp. iii. 11. (ap. Leibnitz, Rer. Brunsv. Sc.)

l. 52. *Ypocras*. Hippocrates the physician.

Dum inter dubia figor immobilis,
quidam intonuit tanquam volubilis
rota tonitrui, sive terribilis
vox tubæ corneæ vel tubæ ductilis.
Vidi, post sonitum pulsantem æthera,
septem candelabra septemque sidera,
quæ vir eximius tenebat dextera;
et dixit Angelus, "frater, considera.
Sunt hæc candelabra septem ecclesiæ,
et stellæ præsules sunt omnes hodie,
debentes aliis instar justitiæ;
ponunt sub modio lucernam gratiæ."
Post hæc apposuit, cum septem titulis,
signatum codicem septem signaculis,
dicens, "aspicias intentis oculis,
quæ nota facias terrarum circulis.
Est vitæ præsulum codex hic conscius,
quæ per signacula videtur clarius;
nam intus clauditur detestabilius,
et laudabilia pendent exterius.
Primi capituli quædam potentia
signum aperuit, et animalia
perspexi quatuor quæ reddit varia
formæ diversitas, gestus equalia.
Est primum animal leoni simile,
secundum vitulo, tertium aquilæ,
et quartum homini, quodque volatile
repletum oculis, rotis volubile.

C. 2. has *Neustria*, with *Anglia*, written over it. C. 4. has *Anglia*. These four lines are omitted in H. 1. C. 3. Fl.*—70. *quædam*, Fl.—72. *voce*, C. 1. —73. *Vidi præsentium*, C. 1.—78. *præsides sed*, Fl.* C. 2.—79. *formam jus*. Fl. *normam jus*. C. 2.—84. *facies*, Fl. C. 2. *faciens*, C. 1.—86. *qui per signaculum*, Fl. *et per*, Fl.*—88. *ponit ex*, Fl.—91. *prospexi*, C. 2. *reddunt*, H. 1. *rexit*, Fl.*—93. These four lines are wanting in Fl.*—96. *jocis*, Fl.

Cum primi solvitur nexus signaculi,
detecta serie primi capituli,
totius aciem luminis intuli,
hunc tamen prælegens tenorem tituli.
Est Leo pontifex summus, qui devorat ;
qui libras sitiens libros impignorat ;
marcam respiciens, Marcum dedecorat ;
in summis navigans, in nummis anchorat.
Est ille vitulus præsul, qui prævius
in loco pascuæ præcurrit citius,
roditque ruminans quod novit melius,
et saginatus est bonis alterius.
Est aquila, quæ sic alis innititur,
archidiaconus, qui prædo dicitur ;
qui videt a longe prædam quam sequitur,
et cum circumvolat ex rapto vivitur.
Est quod induitur humana facie,
decanus tacitæ plenus versutiæ,
qui fraudes operit forma justiciæ,
piumque simplici mentitur specie.
Ista sunt quatuor alas habentia,
quia circumvolant rerum negotia ;
plena sunt oculis, eo quod prævia
lucra respiciunt, et subsequencia.
Incedit quilibet cum rota mobili,
dum mentis volvitur axe volubili ;

l. 97. *primum*, C. 1.—98. *de testa*, C. 1.—101. H. 2 begins with this line, and prefixes the title, *Gul. de ministris ecclesiæ*. After these first four lines. it omits the rest as far as *Væ genti*.—105. *iste*, C. 1, 2. *premiis*, C. 1.—109. *Est alter aquila, quæ alis nititur*, Fl. *nititur*, C. 1. *qui*, H. 1.—113. *Est qui*, Fl.*—115. *aperit*, Fl.*—120. *lustra*, Fl. *prospiciunt*, C. 1, 2.—122. *mens revolvitur*, Fl. *mente volvitur*, Fl.* *rota volub.* C. 1.

l. 102. *libras . . . libros, . . . marcam . . . . Marcum.*—These puns are common among the Latin poets of the thirteenth century. See a note on the *Political Songs*, p. 349.

et circumflectitur voto mutabili,
intusque sequitur rotam a simili.
Postquam perlegeram præmissum titulum,
subscriptum legere cæpi capitulum,
quo mores didici vitamque præsulum,
qui duces populi seducunt populum.
Væ genti mutilæ cornutis ducibus!
qui mulctant mutilos armatis frontibus,
dum habet quilibet fœnum in cornibus,
non pastor ovium sed pastus ovibus.
Non tantum cogitat ille de miseris,
de claudis ovibus, ægris vel teneris,
quantum de compoto lactis et velleris;
sic ovem perditam refert in humeris.
Si vulgi noverit excessus pauculos,
causatur fidei læsos articulos,
trahit jus ovium in causæ tribulos,
vellens exuvias et mungens loculos.
Errantem sequitur grex errans prævium,
quem pastor devius ducens per devium,
post lac et vellera, dat carnes ovium
luporum dentibus et rostris avium.
Male sponsalium nexus in anulo,
gregisque regimen pensat in baculo,
cum solo canones pendent in loculo.
Sic lecto substiti primo capitulo.

l. 123. *mirabili*, C. 1, 2.— 124. *inter quem*, C. 1. — 129. Sic H. 3, C. 2, 3, 4, *gentis mut.* H. 1. *gentis miseræ*, Fl.* *inutile*, C. 1.—130. *cornutis fr.* H. 2. —131. *ferrum*, Fl. — 132. *Nam p. o. fit*, Fl.*— 133. *tamen*, H. 2, Fl.*— 136. *reportat humeris*, C. 2.—137. *noverat*, C. 1.—141. *pervium*, H. 2.— 142. *ducit*, Fl.— 145. *More*, Fl.*— 146. *pensant*, *H.* 2. *pensit*, H. 1.— 147. *Qui solo*, *H.* 2. *Cui soli*, Fl. *cum solum*, C. 2.—148. Instead of this line, H. 2. has *Et lucris inhyans*, and omits the four which follow.

l. 129. *cornutis ducibus.* Alluding to the shape of the bishops' mitres.

Concursu nubium cœlum accenditur;
fit coruscatio, aer concutitur,
et vox tonitrui in rota volvitur;
ad hoc signaculum secundum solvitur.
Ecce capitulum legi de moribus
archidiaconi, qui suis vicibus
quicquid a præsulis evadit manibus
rapit, et lacerat rostris et unguibus.
Hic plenus oculis sedet ad synodum,
linx ad insidias, Janus ad commodum,
Argus ad animi scelus omnimodum,
et Polyphemus est ad artis metodum.
Doctorum statuit decreta millium,
quorum est pondus supra jus jurium,
unum qui solverit, reus est omnium,
nisi resolverit prius marsupium.
Dum causas ventilat personis dissonis,
formans fallacias sub forma canonis,
transformat canonem in formam Symonis,
qui est Mercurius archidiaconis.
Ecclesiastica jura venalia
facit propatulo; sed venialia
cum venum dederit, vocat a venia,
quam non inveniens venit ecclesia.

l. 149. *Concussu*, Fl.—154. *viribus*, H. 2, *faucibus*, Fl.*—160. *Sed P*..... *ad juris*, H. 2, C. 1, 2.—161. These four lines are omitted in H. 1, and Fl.* —162. *Quorum est levius*, C. 1. *Quorum quod est levius*, C. 2.—163. *qui prius solverit*, C. 1, *qui unum solverit*, C. 2.—165. *variis*, C. 1.—166. *Format fallaciam*, H. 1. C. 3. Fl. — 167. *in forum*, H. 2. — 168. *archidiaconus*, Fl.*— 171. *Cum venit dederit*, C. 1.

l. 160. *Polyphemus.* The writer does not allude to the personage so celebrated under this name in Grecian fable, or, if he does, it is merely in a play upon words: *polyphemus* is here put for a person who talks much, or is very clamorous, πολύφημος. The writers of this age liked to show their knowledge of Greek, by using punning expressions of this description.

Seductam nuncii fraude præambuli
capit focariam, ut per cubiculi
fortunam habeat fortunam loculi,
et per vehiculum omen vehiculi.
Decano præcipit quod si presbiteri
per genitivos scit dativos fieri,
accusans faciat vocatum conteri,
ablatis fratribus a porta inferi.
Corpus interpolat lunare Cynthium,
involvit aera caligo nubium,
concretis tenebris ad instar noctium;
ad hoc signaculum se solvit tertium.
Et dixit Angelus, "lege quæ repperis;"
qui legens repperi de viro sceleris,
qui loca circuit venator Veneris,
auceps infamiæ, piscator muneris.
Hic vir decanus est; qui viri specie
non vir sed virus est, virosa sanie,
in viros viribus furens insaniæ,
humanum mentiens humana facie.
Decanus canis est archidiaconi,
cujus sunt canones latratus dissoni,
canens de canone discors est canoni,
datis et venditis est concors Symoni.
Decanus canis est qui sequens prævia,
nare cupidinis lucri vestigia,

l. 174. *præ*, Fl.* *ut sic per lectuli*, C. 2.—175. *fortuna*, Fl.* C. 2.—176. *causam, v.* Fl.*—178. *Sint*, Fl.—179. *vocatos*, H. 2.—180. *portibus*, H. 2. which omits the eight following lines.—184. *volvit*, Fl.*—189. *Sed vir*, H. 2.—191. *virens malitiæ*, H. 2, 3. C. 1, 2, 3.—194. *canoni*, C. 2, H. 1.—195. *fit discors can.*, H. 2.—196. *fit con.*, H. 2. *dandis*, H. 3, C. 2. *consors*, C. 1.—197. *premia, vel pervia*, H. 2.

l. 174. *capit focariam.* *Focaria* was the name given to the concubines, or, as we ought probably rather to consider them, the wives of the priests at that period. See a long note on the word in the *Political Songs*, p. 352.

inducit callide cleri marsupia
quo prius fixerat magister retia.
Jussus dirimere lites quas suscitat,
a veris profugus, falsis inhabitat;
certus in dubiis, in certis dubitat,
qui pie loquitur, dolose cogitat.
Spondet auxilium danti munuscula:
sed postquam fervida rerumque bibula
corda sedaveris monetæ crapula,
post datum nichil est, quod laudes pocula.
Spondet auxilium, si quid contuleris;
sed si chiragricæ ferventem unxeris
palmæ pruriginem unguento muneris,
ibit podagrice ad opem operis.
Injustum promovit et justum conterit,
spretor justitiæ cum lucrum senserit;
amator Titii, si jus adjunxerit;
præfectus sceleris, si se removerit.
A summis aurea manus emicuit,
quæ tribus digitis librum arripuit,
signumque subito solvens evanuit:
ad hoc capitulum quartum apparuit.
Hic scriptas repperi consuetudines
officialium, raptus, voragines,
fraudes, insidias, et turpitudines,
quæ magni codicis excedunt margines.

l. 199. *Inducunt*, H. 2. *Invexit*, Fl.*—200. *Quas*, H. 2. *qua*, Fl. H. 3. *quæ .... fixerant*, Fl.* *quam*, H. 1.—201. This and the three following lines are omitted in H. 1, H. 3, and C. 3. In the latter they are added in the margin by a later hand. They are given in C. 1. and C. 2, and Fl.—204. *Dum pie*, C. 1.—206. *rerum et bibula*, H. 2.—207. *sedaverit*, H. 2, Fl.* *fædaverit*, H. 3. — 208. *quæ*, H. 2. — 209. *ciragice*, H. 2. — 213-16. These four lines are wanting in Fl.*—214. *Sumptor*, H. 1. *spector*, H. 2. *spretum j. luc. si sens.*, H. 3.—215. *adungerit*, H. 2. *advenerit*, H. 3. *adduxerit*, C. 1.—216. *sceleri*, Fl.* C. 1, 3. *seculi*, C. 2. The next eight lines are omitted in H. 2.—223. *fraudes, furias, et*, Fl.

Hii sunt quos retinens mundus inhorruit;
a quorum facie terra contremuit;
quos, dum in cotibus Rodope genuit,
ad omnes scelorum metus exacuit.
Quantum ex sibimet innato scelere,
vel ex officio possint officere,
quis scribæ calamus scribentis propere,
quæ vox, quæ poterit lingua retexere?
Diffamant alios commissa levia;
hii nempe furias atque ferocia
cum exercuerint, fiunt silentia,
non murmur resonat, nec quærimonia.
Hii venatores et aucupes præsulis
ponunt insidias tutis et timidis,
ignaris spicula, retia providis,
incautis laqueos et viscum callidis.
Sic sæpe præsulum lucrantur cameræ
mille denarios, emuncto paupere;
sed decem milia cadunt a latere,
quæ nunquam præsulum propinquant dexteræ.
Summo ecclesias venantur studio;
si quam extorserint, numquam fit quæstio

l. 227, *cordibus*, H. 2. *cautibus*, Fl. C. 2, adds in the margin *vel montibus*. —229-32. These four lines are omitted in H. 2.—231. *scribet cal.*, Fl. *scribe* altered to *scribet*, C. 3.—233. *defamant*, Fl. H. 3. C. 2, 3.—234. *furiis*, Fl.—235. *insanierint*, Fl.—238. *fallacias*, H. 2. C. 1, 2, 3. Fl.—239. *ig. re. sp. pr.* Fl.—243. *cadent*, H. 2, 3. C. 3.—245-8. These four lines are omitted in H. 1. C. 1, and 3, and Fl.* In C. 3, they are added by a later hand in the margin. They are given in C. 2. H. 3, and Fl.

l. 227. *in cotibus Rodope.* — The writer had in his eye the passage of Virgil, *Eclog.* viii. l. 43 :—

..... duris in cotibus illum
Aut Tmaros, aut Rhodope, aut extremi Garamantes,
Nec generis nostri puerum nec sanguinis, edunt.

si cujus nomine sit dedicatio,
sed quantum loculis infundat pensio.
Hoc suis semper est adjunctis obvium,
quo semper aliquid fit in contrarium;
hinc nomen ducitur officialium,
qui, ut officiant, habent officium.
Tum fiunt turbines et terræmotio;
vox clara intonans a cœli solio
proclamat epheta, quod est apertio;
fitque signaculi quinti solutio.
Viso capitulo legi proœmium
morum et actuum sacerdotalium,
væ! qui dedecorant rerum principium,
dum pro denario vendunt ternarium.
Divinis interest sacerdos turpiter,
divina celebrans de vino jugiter,
qui Deo crapulam aspirat aliter
sacerdos, aliter dicendus presbyter.
Sacerdos rarius de jure poterit
dici, quam presbiter qui bene dixerit;
nam tunc sacerdos est cum sacra dederit,
tunc vero presbyter cum ter præbiberit.
Peccat audacius, eo quod pessima
peccandi genera totque gravissima
discit a populo in quadragesima,
sic sua reputans commissa minima
Abhominabilis Deo vir sanguinum,
plus mortem cupiens quam vitam hominum,
unam puerperam capacem seminum
mallet quam undecim milia virginum.

l. 248. *adjungat*, H. 3.—249. *Ob suis*, H. 1. C. 1, 3. *Obs suis*, H. 3. *In suis*, C. 2. *ovium*, H. 3. The next twelve lines are omitted in H. 2.—252. *habet*, Fl.—253. *Dum*, Fl. H. 3. C. 1, 2, 3.—255. *Exclamat*, Fl. *effeta*, H. 3. C. 3.—260. *denarium*, Fl.*—267. *qui verum*, Fl.*—271. *a plurimis*, Fl.—276. *sedecim*, Fl.

Post missam presbyter relinquens infulam,
in meretriculæ descendit insulam;
sic fecit Jupiter, qui juxta fabulam
cœlum deseruit sequendo vitulam.
Hanc mulieribus proponit maximam,
quod rerum decima non salvat animam;
nulla salvabitur ad horam ultimam,
nisi de corpore suo det decimam.
Sicque vulpeculas fovea foveat,
nec causa Veneris infantes procreat;
sed ut de proprio animas habeat,
quibus quas perdidit reddere valeat.
Post hæc a thalamo prodit æthereo
virago nobilis vultuque roseo,
quæ librum digito dum tangit niveo,
sextum signaculum solutum video.
Istud capitulum figuris brevibus,
minutis litteris et cohærentibus,
arctisque texitur interlinearibus,
clerique plenum est crebris excessibus.
Torpens ignavia, tumens elatio,
libido sordidans, fervens ambitio,

l. 278. *meretriciam*, Fl.—281. *regulam*, given as a various reading, or as an explanation, in H. 3.—282. *non fallat*, H. 1. *cum r. d. absolvat a.*, H. 3. Fl. omits this line, and adds after the next, which supplies its place, this—*cælorum nec ingredi poterit januam*, | *ni de* . . . .—285. *fodiat*, H. 2. *fodicat*, Fl. *scito quæ vulpeculas foveas foveat*, Fl.* *scit quæ vulpeculas fovea*, H. 3. *scit quæ vulpeculam fovea f.* C. 1. *sicque vulpecula foveas*, Fl. H. 1, 2.—286. *non causa*, Fl. *Hæc*, Fl.*—288. The next twelve lines are omitted in H. 2.—290. *vultu sidereo*, H. 3.—291. *dig. dissolvit niv.* Fl.—293. *Illud*, C. 1, 2, 3. Fl.*

l. 277. The *infula* is another name for the *casula* (chasuble) or ceremonial garment which the priest wore in the celebration of mass.

l. 278. *In insulam meretriculæ*, into the house of the courtezan. From the word thus used we might be led to suppose that such houses stood generally apart from other houses. See Ducange, in v. *insula.*

voluptas indecens, et turpis actio,
a turpi prodeunt cleri collegio.
Ecce vicario persona primitus
committit animas et jura spiritus,
sibique retinet causas et redditus,
quos audax devorat et imperterritus.
Errantem animam in plura dividens,
decem ecclesias vel plures possidens,
est male singulis subjectis insidens,
dum adest et abest semper ut accidens.
Est suæ celsius aulæ fastigium
quam sit ecclesia sanctorum omnium;
suæque pluris est puellæ pallium
quam opertoria decem altarium.
Facit indagines et ædificia,
dragmas et anulos et mutatoria,
de patrimonio regentis omnia,
quem stare patitur nudum ad ostia.
Commissas animas regit vicarius
ut suam propriam, nam ut liberius
amittat alias, de sua potius
perdenda cogitat, ad mala prævius.
Omnis a clericis fluit enormitas:
cum Deo debeant mentes sollicitas,

l. 300. *contagio*, H. 3. C. 2. Fl.—303. *Sibimet*, H. 2.—304. *devoret hæc*, H. 2. —306. *et pl.* H. 2.—307. *Et*, Fl.* *præsidens*, C. 1, 2.—308. *et ac*, H. 2.—312. *quam coopertoria*, H. 3. *opertorium*, C. 2.—313. *imagines*, Fl. All the MSS. have *indagines*.—314. *vestes et an.*, Fl.—316. *Dum*, H. 2.—317. *fovet*, Fl.

l. 304. In a song printed in the *Political Songs*, p. 9, it is said of the priest:

"Est sacerdos ut populus,
Currunt ad illicitum,
Uterque juxta libitum
Audax et imperterritus."

l. 314. *dragma*. A gem, or some ornamental article of dress. Ducange, (v. *dragma*) quotes the following lines from a metrical life of St. Eusebia:—

"Laurea condecorat caput, in quo lilia vernent,
Pectore dragma micat, quam viva smaragdus inumbrat."

For the explanation of the word *mutatoria*, see also Ducange, in v., with the passages there quoted.

tractant negotia mercesque vetitas,
et rerum turpium vices indebitas.
Hic sulcat maria præcepto domini;
hic colit nundinas credendus nemini;
hic arat socius bovis et asini:
sic sors cujuslibet repugnat ordini.
Hic generosior tonsuram despicit;
alter ad clerici nomen erubuit;
hic librans liberos, libros deseruit:
sic inter laicos clerus defloruit.
Ad hæc Æthiopium turba cum turbine
a quodam prodiit fusco bitumine,
qui longo veniunt passim examine,
clamantes septies, "Tu autem, Domine."
Clamoris horrida voce teterrimi
dux meus tremore cæpit et comprimi,
stetique corpore tanquam exanimi,
dum fit solutio sigilli septimi.
Abbatum video mores et opera,
quorum est quisque dux gregis ad infera;
in claustro mobilis, fixus in camera,
et in capitulo tanquam effimera.

l. 323. *mentisque vet.* H. 2. *labesque*, Fl. *materiasque*, Fl.*—326. *credendo*, H. 2, Fl. *predendus*, C. 1.—328. *sic suo quilibet*, H. 1. *ut sors cujuslibet*, Fl. *sic sors cuilibet*, C. 3.—329. *respuit*, C. 2, 3. Fl. *renuit*, H. 3. This line and the three following are omitted in C. 1.—330. *cleri*, C. 2. Fl.*—331. *librosque destruit*, H. 2.—332. *clericos*, Fl.—333. *Posthæc*, Fl. This and the seven following lines are omitted in H. 2.—334. *prodūt*, Fl.—335. *ex agmine*, H. 1.—337. *clamantes*, Fl.—338. *Tremore miserum dux me videt comprimi*, Fl.—340. *Cum* Fl.—344. *velut*, Fl.* *ephimera*, Fl.

l. 328. *sic sors cujuslibet.* The poet in this article seems to have had in mind the beginning of the first Satyre of Horace.

l. 333. *Æthiopum.* In Middle-Age Latin the word *Æthiops* is used very commonly as a generic term for every person that is *black*.

l. 344. *Effimera.* Εφήμερα. The MSS. are constant in giving this orthography. It is curious as showing the mode of pronouncing Greek in the Middle Ages.

Hii mundi gaudia sprevere penitus;
quod probat passio silentis spiritus,
cordis contritio, aquarum exitus,
tonsuræ vilitas, et turpis habitus.
Sed cum sit habitus illorum turpior,
in ipsis habitat Venus securior;
si male convenit tonsura celsior,
pronus ad calicem frons est liberior.
Si flentes cor habent contritum solito,
arrident calici semper apposito;
si linguam spiritu refrenant tacito,
multa convitia loquuntur digito.
Quibus prandentibus voto præcipiti
fauces celerrimæ, dentes solliciti,
sepulcrum patens est guttur, par gurgiti
spumoso stomachus, et rastris digiti.
Dum cœnas celebrat abbas cum fratribus,
torquentur calices a propinantibus,
vinumque geminis extollit manibus,
et sic grandissonis exclamat vocibus:—
"O quam glorifica lucerna Domini
calix inebrians in manu strenui!
he! o! Bacche! dux sis nostro conventui,
stirpis Daviticæ prole nos prolui!"
Resumens poculum tractum a Cerere,
clamat, "Hunc calicem in suo genere
quem bibiturus sum, potestis bibere?"
respondent, "possumus! ha! hi! fac propere!"

l. 345. *gloria*, H. 1. *spernere*, C. 1, H. 2.—348. *tonsura vilitans*, H. 2. *et vilis*, Fl.—349. *ipsorum*, Fl.—353. *habeant*, C. 1. Fl.—355. *sed linguam*, Fl.—359. *ventus par*, H. 2.—361. *cœnam*, H. 2, 3, C. 1.—367. *Hinc B.*, H. 2. *Ho Bacche, oh*, Fl. *Lieo, B.*, C. 2.—369. *hic sumens*, Fl. *factum*, C. 3.—372. *ha ci*, H. 2. *ha si*, H. 3, C. 1, 2, 3. *ha sic*, Fl.

l. 367. *he! o!* Of course this exclamation is a corruption for *Io, Bacche!* arising from the mode in which Latin was then pronounced.

Sed ne potandi sit illa conditio,
qui tenet, teneat, donec de medio
fiat, hinc esset lis et contradictio;
ad plenum bibitur sine litigio.
Tunc legem statuunt pactumque mutuum,
ne sit in calice quicquam residuum:
sic, sine requie ventris et manuum,
vas plenum vacuant, et replent vacuum.
Quisque de monacho fit dæmoniacus,
et cuique monacho congarrit monachus,
ut pica picæ,—ut psittaco psittacus,
cui dat ingenium magister stomacus.
Hiis mola dentium tumorem faucium,
lagena gutturis ventris diluvium,
oris aculeus dat flammas litium,
et fratrum malleus calorem noxium.
Cum inter fabulas et Bacchi pocula
modum et regulam suspendit crapula,
dicunt quod dicitur favor a fabula,
modus a modio, a gula regula.
Et sic fit ordinis crebra transgressio,
fraudes, perjuria, livor, detractio,
mentis esuries, rerum distractio,
ventris ingluvies, rerum concussio.

l. 374. *ut qui fert, ten*, Fl.—376. *sed plenus*, H. 2. *sed totum*, Fl. *sed plenum*, H. 3, C. 3. *sic plenum*, C. 1, 2.—377. *petuntque*, Fl.* This and the three following lines are omitted in C. 1.—379. *sed sine*, Fl.*—380. *replentque*, Fl.*—381. This and the eight lines that follow are omitted in H. 2.—383. *symus symacus*, H. 1. *sitatho cithacus*, C. 1. *spitaco spitacus*, C. 3. The line is wanting in Fl.*—384. *Hoc dat*, H. 3.—385. *tumore*, H. 3.—389. *Dum*. C. 2.—393. *frequens*, C. 1, 2, 3. Fl. This and the three following lines are omitted in H. 2.—395. *de structio*, H. 3, C. 3. Fl. *constructio*, Fl.*

l. 381. Walsingham, Ypod. Neustr. p. 463, speaking of the celebrated adventurer Eustace the Monk, says of him, "et tanquam *de monacho factus dæmoniacus*, dolo et perfidia plenus fuit."

Est nullum monacho majus dæmonium,
nihil avarius, nil magis varium;
qui, si quid datur, est possessor omnium;
si quicquam petitur, nil habet proprium.
Si prandet, convenit ut loqui nesciat,
ne lingua dentium opus impediat;
si bibit, expedit ut sedens hauriat,
ne pes sub pondere ventris deficiat.
Die tripudians adorat dolia,
nocte cum bipede sepultus bestia,
tali discrimine, tali molestia,
meretur vir Dei regna cœlestia.
Hiis mihi plenius visis et cognitis,
dux meus manibus me cepit insitis,
et caput quatuor discerpens digitis,
solvit in quatuor compagem capitis.
Et ne mysteria vidissem perperam,
figens occipitis in partem teneram
rigentem stipulam, siccam et asperam,
scripsit in cerebro cuncta quæ videram.
Hiis gestis deferor in summa nubium,
cœlumque raptus sum usque ad tertium,
ubi mirabile vidi mysterium,
et ineffabile cuique mortalium.
Ad summi judicis tractus concilia,
inter tot millies centena milia,
profunda didici Dei consilia,
humanis mentibus inscrutabilia.

l. 397. *nichil*.....*magis*, H. 2, C. 2.—399. *cui*, H. 2, 3. C. 2. Fl. 401. *competit*, Fl.—405. *sicque tr.*, H. 1. *d. devotius*, Fl.—406. *laborat b.* Fl.—410. *capit*, C. 1, 2, 3. Fl.—413. *properam*, C. 2, 3. Fl.*—423. *magnalia*, Fl.* *concilia*, C, 1, 2.

ll. 418, 423. *cælum tertium*...*profunda didici.* "Scio hominem..raptum usque ad tertium cœlum,..et audivit arcana verba, quæ non licet homini loqui."—Epis. Paul. ad Corinth. xii. 3, 4.

Quæ postquam videram statim esurii,
mihique proceres magni consilii
panem papaveris proponunt, alii
Lethæi laticem propinant fluvii.
Cumque comederam panem papaveris,
labrisque laticem infudi miseris,
statim oblitus sum divini muneris,
nec quicquam potui nosse cum superis.
De cœlo cecidi ut Cato tertius,
nec summi venio secreti nuncius,
sed meus mihi quod inscripsit socius,
hoc vobis dicere possum fidelius.
O quanta dicerem et quam mirifica
de rebus superis et sorte cœlica,
nisi papaveris cœna sophistica
mentis vestigia fecisset lubrica.

l. 425. *noveram*, C. 1, 2. Fl.*—428. *calicem*, C. 3. Fl.* *laticis*, H. 3.—430. *infundi*, Fl.*—432. *nosse de*, Fl.—437. *o quam*, Fl.—440. *Deo gratias. Explicit Apocalipsis Magistri Walteri Mapis*, C. 2. This is added in the original hand, of the beginning of the fifteenth century.

l. 427. *panem papaveris.* The writer had probably in his mind the line of Virgil (Georgic. i. 78.) :—

"Urunt Lethæo perfusa papavera somno."

l. 433. *Cato tertius.*—This appears to have been a proverbial expression at the beginning of the thirteenth century. So, in the *Political Songs*, p. 10.

"Heu! cecidisti gravius
Quam Cato quondam tertius."

METAMORPHOSIS GOLIÆ EPISCOPI.

[MS. Harl. 978, fol. 121, v°.]

Sole post arietem taurum subintrante,
novo terræ faciem flore picturante,
pinu sub florigera nuper pullulante,
membra sompno foveram, paulo fessus ante.
Nemus quoddam videor mihi subintrare,
cui ramus cæperat omnis pullulare;
quod nequivit hyemis algor deturpare,
nec a sui decoris statu declinare.
Circa ima nemoris aura susurrabat,
cujus crebro flamine nemus consonabat;
et ibidem gravitas rauca personabat,
sed a pulsu mellico tota resultabat.
Circa partis mediæ medium ramorum,
quasi multitudinem fingens tympanorum
personabat mellicum quiddam et decorum,
et extremo carmine dulcius alorum.
Epitrita, sextupla, dupla junctione
fit concentus, consona modulatione,
et, ut a canentibus fit in Elycone,
totum nemus resonat in proportione.

I have only been able to discover this poem in one MS., where it is headed by the rubric, *Incipit Methamorphosis Golyæ Episcopi.* It is in some parts rather obscure, but it appears to be a satire on the monks at the time of the contentions arising on their attempts to intrude themselves into the universities. Of these contentions in England few traces are met with in our literary or historical monuments.

l. 1. *taurum.* See, before, the note on *l.* 1, of the *Apoc. Gol.*

Nam ramorum medium vento quatiente,
et pulsu continuo ramos impellente,
mixtum semitonio interveniente,
sonat diatessaron, sonat diapente.
Sed in parte nemoris eminentiore
resonabat sonitu vox acutiore,
ut pars summa mediæ cum inferiore
responderet mutuo concordi tenore.
Hic auditur avium vox dulcicanarum,
quarum nemus sonuit voce querelarum;
sed illa diversitas consonantiarum
præfigurat ordinem septem planetarum.
Nemoris in medio campus patet latus,
violis et alio flore purpuratus,
quorum ad fragrantiam et ad odoratus
visus mihi videor esse bis renatus.
Stat ibidem regia columpnis elata,
cujus substat jaspide basis solidata;
paries jacinctinus, tecta deaurata,
intus et exterius tota picturata.
Conjectare cæperam ex visa pictura
quod divina fuerat illa cælatura;
hæc Vulcanus fecerat speciali cura,
totum sub involucro, totum sub figura.
Hic sorores pinxerat novem Elyconis,
et cœlestis circulos omnes regionis;
et cum hiis et aliis eventum Adonis,
et Gradivi vincula et suæ Dionis.
Ista domus locus est universitatis,
res et rerum continens, formam cum formatis,
quam creator optimus qui præest creatis
fecit et disposuit nutu bonitatis.

l. 46. *circulos*. The eleven circles of the heavens. See Macrob. in Somn. Scip. i. 15.

Hic intus multimodum audio concentum,
ut dearum crederem fieri conventum :
nam in suo genere omne instrumentum
sonat, et lætitiæ facit argumentum.
Illic quem audieram strepitus vocalis,
rerum est concordia proportionalis.
nam ut ibi consonat vox instrumentalis,
sic est nexus musicus in rebus æqualis.
Intus regem conspicor alte residentem,
et de more regio sceptro innitentem ;
et ipsius lateri conjugem hærentem ;
hunc et illam subditis rebus disponentem.
Per hunc rebus insitas calor figuratur,
quamvis hic et aliud eo designatur ;
per hanc tota machina mundi temperatur,
arbor fructus parturit, terra fæcundatur.
Innuba de vertice regis Pallas exit,
quam sibi collaterans firmo nexu nexit ;
illa peplo faciem circumquaque texit,
nec nisi ad proprios visus se detexit.
Hæc mens est altissimi, mens divinitatis,
quæ naturæ legibus imperat et fatis ;
incomprehensibilis res est deitatis,
nam fugit angustias nostræ parvitatis.
Video Cyllenium, superum legatum,
a prædicti numinis sinistris locatum,
ut rubentem decuit totum purpuratum,
quadam pube tenera faciem umbratum.
In hoc quod est nuncius, volo designare
eloquendi gratiam multos copulare.
ejus dixi faciem pubem obumbrare,
sic sermonem lepide debes colorare.
Nupta sibi comes est de stirpe divina,
vestis de cyndalio, partim hyalina,

l. 77. *Cilenium*, MS.

vultus rutulantior rosa matutina,
quam nec nox decoxerat, nec læsit pruina.
Nisi sapientiæ sermo copuletur,
vagus, dissolutus, infirmus habetur;
et cum parum proficit, parum promeretur;
eget ut remigio ejus gubernetur.
Hanc donavit Phronesis dono speciali,
in conventu numinum die nuptiali;
capiti imposuit sertum virginali,
cujus domus rutilat gemma mediali.
Per sertum significo circumspectionem,
ut agendo habeas circumductionem;
gemma serti mediam signat rationem,
cujus prævenire est omnem actionem.
Sol sublimis capite suum gerit sertum,
hinc et hinc innumeris radiis refertum;
nil huic absconditum, nihil inexpertum,
sed quid hoc significat satis est apertum.
Hujus erat species mille specierum,
diadema capiti clarum et sincerum;
hic est mundi oculus, et causa dierum,
et vitalis spiritus, et fomentum rerum.
Ante deum quatuor erant urnæ stantes,
elementis omnium rerum redundantes;
diversorum generum æra imitantes,
hæ sunt partes quatuor anni designantes.
Sua Elyconides tenent instrumenta,
ut perfecta gaudia fiant complementa;
et applaudunt organis inter sacramenta,
quæque sua mystice præbent argumenta.
Novem sunt in ordine, novem cecinere,
novem novas manibus liras tenuere,

l. 88. *sox*, MS.

et diversos police nervos tetigere;
sed tamen concorditer sibi respondere.
Quid designat, dicere grande non est onus;
novem orbes opifex fecit ille bonus;
octo sibi consonant, sono caret nonus,
nam non habet fieri sine motu sonus.
Vel sunt dotes opifex quas Psyche largitur,
quibus circumcingitur, quibus investitur,
et quibus per titulos habens insignitur,
cum carnis hospitium fragile aditur.
Tres astabant virgines versus Jovem versæ,
stabant firme digitis connexis inter se;
sunt aversa corpora, facies aversæ,
sunt excelsi numinis proles universe.
Donum Dei largitas esse deputatur;
siquis quicquam dederit, mox restituatur;
et data memoria firme teneatur,
ut si simplex fuerit, duplex revertatur.
Hinc cum bombis strepitus sonat cercellorum;
a Sileno ducitur agmen satyrorum;
temulentus titubat, et præcedit chorum,
atque risus excitat singulis deorum.
Horum parti maximæ Venus dominatur;
iste sibi supplicat, ille famulatur;

l. 125. *Sychi*, MS.—138. *Sylleno*, MS.

l. 122. *Novem orbes.* The nine orbs or spheres were those of the firmament, the seven planets, then known, and the earth, which latter being supposed to be the centre, was set down as immoveable. "Ergo universi mundani corporis sphæræ novem sunt. Primâ illa stellifera, quæ proprio nomine cœlum dicitur et aplanes apud Græcos vocatur, arcens et continens cæteras. Hæc ab oriente semper volvitur in occasum. Subjectæ septum, quas vagas dicimus, ab occidente in orientem feruntur. Nona terra sine motu. Octo sunt igitur quæ moventur." Macrob. in Somn. Scip. ii. 4. So Chaucer, in the "Assembly of Fowls:"

"Then sheweth he him the little earth that here is,
To regard of the heaven's quantitie;
And after sheweth he him the nine spheres,
And after that the melody heard he."

hanc de more filius suus comitatur,
nudus, cæcus, puer est facies, alatur.
Nudus, nam propositum nequit sepelire;
cæcus, quia ratio nequit hunc lenire;
puer, nam plus puero solet lascivire;
alatus, dum facile solet præterire.
Illius vibrabile telum est auratum,
et in summa cuspide modice curvatum;
telum invitabile, telum formidatum;
nam qui hoc percutitur pellit cælibatum.
Sola soli Veneri Pallas adversatur,
et pro totis viribus usque novercatur;
nam quod placet Veneri Pallas aspernatur,
Venus pudicitiam raro comitatur.
Hic diversi militant, et diversæ vitæ;
qui ab usu solito dissident invite;
quibus an plus valeat Pallas Aphrodite,
adhuc est sub pendulo, adhuc est sub lite.
Nexibus Cupidinis Psyche detinetur;
Mars Nerinæ conjugis ignibus torretur;
Janus ab Argyone disjungi veretur;
sola prole Pronoes diligi meretur.
Psyche per illecebras carnis captivatur;
sors in Marte fluctuat, Nereus vagatur.

l. 161, 165. *Syche*, MS.

l. 161. *nexibus Cupidinis Psyche.* An allusion to the story in Apuleius.

l. 162. *Mars Nerinæ conjugis.* Neria or Nerienes was, according to the fables of the Latins, the wife of Mars. Perhaps our writer had Plautus in view (Truculent. Act. 2, sc. 6.):

" Mars peregre adveniens salutat Nerienem
Uxorem suam."

This passage, with several others from lost writers, in which the name occurs, is quoted by Aulus Gellius, Noct. Att. xiii. 22. The writer of our song must have gathered his information either from Gellius or Plautus, probably from both, in which case this is a new proof that all the twenty comedies of that writer were read in the twelfth and thirteenth centuries.

l. 163. *Janus ab Argyone.* I have not been able to find the name of Argyone in any ancient writer.

opifex in opere suo gloriatur:
quid fiat in posterum Deo scire datur.
Aderant Philosophi, talis usus stabat:
Crispinus, cum humeris Zeno ponderabat;
ardebat Eraclius, Perdix circinabat;
totus ille Samius proportionabat.
Implicabat Cicero, explicabat Plato;
hinc dissuadet Appius, hinc persuadet Cato;
vacuum Archelias tenuit pro rato,
esse quod inceperat undique locato.
Secum suam duxerat Cetam Ysopullus;
Cynthiam Propertius, Deliam Tibullus;
Tullius Terentiam, Lesbiam Catullus;
vates huc convenerat sine sua nullus.

l. 175. *vacuus*, MS.—178. *Properius...Titullus*, MS.—180. *convenerant*, MS.

l. 170. ***Crispinus.*** A Stoic philopher mentioned by Horace, Sat. 3 and 4.

l. 171. ***Eraclius***, i. e. Heraclitus, who taught that fire was the elementary principle. "Eraclitus [mundum affirmat esse] ex igne; unde et Varro ignem mundi animum dicit," &c. Isid. Orig. viii. 7. *vide loc.*

Perdix. Perdix was, according to the legend, the nephew of Dædalus, and invented the saw. He is also said to have invented compasses. "Dicitur Perdix sororis Dædali filius invenisse *circinum* et serram." Serv. in Georg. i. 143. So our old poet Lydgate (Minor Poems, ed. Halliwell, p. 88):

"Perdix by compas fonde tryangle and lyne."

For the legend of Perdix, see Ovid. Met. viii. 236, *et seq.*

l. 172. ***Samius.*** Pythagoras.

l. 174. ***Appius.*** Perhaps Appius Claudius Cœcus the orator, who dissuaded the Romans from making peace with Pyrrhus.

Cato. Probably the poet refers to Valerius Cato the grammarian, the 'Latina Syren,' whose celebrity was great during the Middle Ages.

l. 175. ***Archelias.*** Archelaus the Athenian philosopher.

l. 178. ***Cynthiam Propertius.*** Propertius addresses much of his elegiac poetry to his mistress Cynthia, whose real name is said to have been Hostia.

Deliam Tibullus. Delia was the most favoured of Tibullus's mistresses, and to her most of his elegies are addressed.

l. 179. ***Tullius Terentiam.*** Terentia was the wife of Cicero.

Lesbiam Catullus. The name of Lesbia (mea Lesbia, nostra Lesbia, mea vita) is familiar to every reader of Catullus.

Quæque suo suus est ardor et favilla;
Plinium Calpurniæ succendit scintilla;
urit Apuleium sua Pudentilla:
hunc et hunc amplexibus tenet hæc et illa.
Versus fingunt varie metra variantes,
cothurnatos, lubricos, enedos, crepantes;
hos endecasillabos, illos recursantes,
totum dicunt lepide, nihil rusticantes.
Ibi doctor cernitur ille Carnotensis,
cujus lingua vehemens truncat velut ensis;
et hic præsul præsulum stat Pictaviensis,
prius et nubentium miles et castrensis.
Inter hos et alios in parte remota,
Parvipontis incola, non loquor ignota,
disputabat digitis directis in iota,
et quæcumque dixerat, erant per se nota.
Celebrem theologum vidimus Lumbardum;
cum Yvone, Helyam Petrum, et Bernardum,

l. 183. *Prudentilla*, MS.

l. 182. *Plinium Calpurniæ.* Calphurnia was the second wife of Pliny the Younger. To her are addressed three of his letters (lib. vi. epp. 4, 7; vii. 5.) all of them full of expressions of warm affection.

l. 183. *Apuleium sua Pudentilla.* Æmilia Pudentilla was the wife of Apuleius. Her relations, who were angered by the marriage, brought against him the accusation of having gained her affections by magical arts, and his defence forms the subject of his interesting Apologia, still preserved and printed among his works.

l. 189. *doctor Carnotensis.* Ivo Carnotensis, or of Charters, one of the most learned men of his age, bishop of Charters from 1090 to 1117.

191. *præsul Pictaviensis.* Petrus Pictavensis (of Poitiers), the disciple of Peter Lombard, whose reputation among the scholastics was not inferior to that of his master. He was Archbishop of Paris in 1201, and died in 1205.

l. 194. *Parvipontis incola.* Adam du Petit-Pont, an Englishman by birth, who has received this name from the school of grammar and dialectics which he opened on the Petit-Pont at Paris. He was afterwards canon of Notre Dame at Paris, and finally Bishop of St. Asaph. His treatise, entitled *Ars Disserendi*, was long popular in the schools.

l. 197. *Theologum Lumbardum.* Peter Lombard, one of the most celebrated names in the history of scholastic philosophy.

l. 198. *Yvone, Helyam Petrum, et*

quorum opobalsamum, spiratos, et nardum,
et professi plurimi sunt Abaielardum.
Reginaldus monachus clamose contendit,
et obliquis singulos verbis comprehendit;
hos et hos redarguit, nec in se descendit,
qui nostrum Porphyrium laqueo suspendit.
Robertus theologus corde vivens mundo
adest, et Manerius quem nullis secundo;
alto loquens spiritu et ore profundo,
quo quidem subtilior nullus est in mundo.
Hinc et Bartholomæus faciem acutus,
retor, dialecticus, sermone astutus;
et Robertus Amiclas simile secutus,
cum hiis quos prætereo, populus minutus.
Nupta quærit ubi sit suus Palatinus,
cujus totus extitit spiritus divinus;
quærit cur se subtrahat quasi peregrinus,
quem ad sua ubera foverat et sinus.

l. 206. *nullus*, MS.

Bernardum. The only Ivo mentioned in Fabricius to which this allusion can apparently be applied, is the one who was made Bishop of Tours in 1174. Petrus Helias, or Elias, was a celebrated grammarian of the eleventh century, who wrote commentaries on Priscian, &c. (See Fabricius and Leyser). The third of these is no doubt St. Bernard of Clairvaux.

l. 201. *Reginaldus Monachus*. It is rather uncertain who is the person here alluded to. Perhaps Reginald of Canterbury, who was a distinguished Latin poet and scholar, of the beginning of the twelfth century.

l. 205. *Robertus theologus*. It is very difficult even to divine who is the person referred to by this name, or by the *Robertus* in *l.* 211.

l. 206. *Manerius*. This name does not occur in Fabricius, Bib. Lat. Med. et Inf. Æt.

l. 209. *Bartholomæus*. Perhaps Bartholomew of Exeter, Bp. from 1161 to 1184.

l. 212. *populus minutus*, the *menu peuple*, or common herd.

l. 213. *Suus Palatinus*. An allusion to Abelard.

Clamant a philosopho proles educati,
cucullatus populi primas cucullati ;
et ut cepe tunicis tribus tunicati,
imponi silentium fecit tanto vati.
Grex est hic nequitiæ, grex perditionis ;
impius et pessimus hæres Pharaonis,
speciem exterius dans religionis,
sed subest scintillula superstitionis.
Gentis gens quisquilia, gens hæc infrunita,
cujus est cupiditas mentis infinita ;
istos ergo fugias, et istos devita ;
et hiis ne respondeas, " non est sic," vel " ita."
Dum decernunt super hoc, et placet decretum,
ut a suo subtrahant hunc a cœtu cœtum,
et ne philosophicum audiat secretum,
studii mechanici teneat oletum
Quicquid tantæ curiæ sanctione datur,
non cedat in irritum, ratum habeatur ;
cucullatus igitur grex vilipendatur,
et a philosophicis scolis expellatur.—AMEN.

l. 218. *Cucullatus populus*, the monastic order. This poem seems, indeed, as has been already observed, to refer to the encroachments of the Monks on the University.

PRÆDICATIO GOLIÆ.

[MS. Harl. 978, fo. 120, v° (*H.*) ; MS. Cotton. Vespas. E. XII. fol. 113, r°. (*C.*) ; Titus, A. xx. fol. 168, v° ; MS. Sloane, 1580, f. 25, r° (*S.*) ; MSS. Lambeth. 238, f. 214, and 481, f. 56, v°.]

MULTIS a confratribus pridie rogatus
ut eis exponerem, tociens probatus,
quare Dei filius sic est humanatus,
ut in crucis cornibus fieret assatus,
et ut ejus lancea foderetur latus,
sic incepi dicere multis invitatus.
Viri venerabiles, viri litterati,
hostes injustitiæ, legibus armati,
vestri non sufficio sarcinæ mandati,
nec adire grandia licet parvitati.
Verbi ministerium mihi commisistis,
quod est satis congruum in diebus istis ;
erubescit facies, animus est tristis ;
factus sum incipiens, vos me coegistis.
Sapientes alloquor, supplico discretis,
si non digne dixero, parcere debetis ;
loqui de cœlestibus nescio secretis,
cæcus in apostolis, cæcus in prophetis.
Sui magnitudine superant ignarum
notiones singulæ trium personarum :

l. 4. *quod in*, C.—7. The Sloane, and the two Lambeth MSS. begin with this line.—10. *novitati*, C.—11. *credidistis*, S. C.—12. *cujus est solempnitas in*, S. C. —15. *decretis*, C.—16. *non bene*, C.—19. *fugiunt ig.* S.

The title in the Harleian MS. is *De Summa Trinitate vel Incarnatione Domini.* Our title is that given by Bale and Leyser. These writers, deceived by the variation of the manuscripts, have made two distinct poems of it, one beginning with the first line, the other with the seventh.

quid Pater, quid Filius, patet mihi parum;
quid sit unde Filium Pater habet carum.
Una est substantia tribus in personis,
unitatis regula plus quam unionis;
nunciat in angelis, judicat in thronis,
ad æternæ seriem dispositionis.
Cum Creator temporum non sit temporalis,
factus est sub tempore res materialis;
Pater est efficiens, Filius formalis,
utriusque Spiritus causa est finalis.
Creatori serviunt omnia subjecta,
sub mensura, numero, pondere perfecta,
ad invisibilia, per hæc intellecta,
sursum trahit hominem ratio directa.
Prædicat potentiam rerum magnitudo;
ordo sapientiam, sive pulchritudo;
bonitatis copiam summa plenitudo;
pascit mentis oculos Trinitas hoc ludo.
Dignitate præminet universæ rei,
factus ad imaginem majestatis Dei;
cuncta sibi serviunt, ipse servit ei,
quem nox nocti prædicat et dies diei.
Obligavit omnia nostræ servituti,
alia deliciis, alia saluti;
sciunt evangelicis regulis induti,
quibus frui convenit, quibus fas est uti.
Hiis nos beneficiis voluit ditari,
et adjecit cumulum muneris præclari,
cum pro nobis Filium misit incarnari,
ut uniret hominem suo salutari.

l. 21. *quo.... quo constat*, S. — 22. *quo*, S. — 28. *cum tempore*, S. — 32. *pondere numero*, S. — 34. *ducit*, S. — 37. *bonitatem copiæ*, S. C. — 39. *universitate rei*, C. — 46. *decet uti*, S. C. — 48. *adducit*, C. — 49. *fecit in.*, S.

Est inenarrabilis ista genitura;
in persona simplici duplex est natura;
ipse qui creator est ipse creatura,
ligans dissimilia stabili junctura.
Taceo particulam virginis beatæ,
non originaliter carnis obligatæ,
nec in lumbis Abrahæ quondam decimatæ,
unde Levi major est Christus dignitate.
Hæc simul cum anima Deo counita,
unum personaliter, una mundi vita;
fides ita prædicat, fides credit ita,
pereat in perfidis hæresis sopita.
Habens carnem similem carni peccatrici,
formam servi præferens, habitum mendici,
quasi dolo repulit dolos inimici,
tale bellum perfido decuit judici.
Cum in Deum hominem misit hostis manum,
ut moveret stabilem, infirmaret sanum,
si quid juris habuit in genus humanum,
irrevocabiliter abiit in vanum.
O pugna mirabilis! O tropheum dignum!
agnus lupum perimit, innocens malignum;
qui per lignum vicerat, victus est per lignum,
quod est terror hostium, quod est vitæ signum.
Infirmatur medicus, sanet ut ægrotum,
non per quinque porticus, nec per aquæ motum,
sed in vase figuli et in parte totum,
proximo parieti copulat remotum.
Incipit in sæculo factor sæculorum;
vitæ panis esurit, sitit fons hortorum;
mortis sompno clauditur oculus cæcorum,
plebis fit abjecto Deus angelorum.

l. 52. *inplex*, S.—59. *omnia*, C.—65. *Qui in dolo*, H.—66. *debuit*, S.—67. *hostis misit*, S.—75. *ut sanet*, S.—77. *fictili*, S.—81. *noctis*, S.

Sol in nube tegitur, dies obscuratur ;
trepidat securitas, virtus infirmatur ;
disciplina cæditur, salus execratur ;
vita crucifigitur, ordo conturbatur.
Parum nobis proderet redemptorem mori,
ni rediret iterum vita redemptori ;
liber inter mortuos redditur honori,
et a dextris assidet natus genitori.
Ut divinæ resonat pagina scripturæ,
processerunt tempora legis et naturæ,
in antiquis patribus operum figuræ,
sensus allegorici species obscuræ.
Ut a primis ordiar mundi rudimentis,
fit de costa mulier Adæ dormientis ;
rutilans ecclesia vitæ sacramentis
prodiit ex latere Christi morientis.
Hæc est archa qua Noe cataclismo rexit ;
hunc Jacob evigilans lapidem erexit ;
hæc in vase scirpeo Moysen inspexit ;
hæc est nurus Noemi quam Booz dilexit.
Hæc est tabernaculum in deserto factum,
atrio circumdatum, tabulis compactum ;
hæc est archa fœderis, hæc est vitæ pactum
inter verum Israel et Deum contractum.
Atrium exterius vita est activa,
in quo sacrificia sunt figurativa ;
hic altare concremat carnis incentiva,
demolitur pinguia, lacerat lasciva.
Incenduntur hostiæ carnibus oblatis,
ligno crucis domini, flamma charitatis,

l. 83. *obsecratur*, C. — 85. *vulneratur*, S.—87. *proderat*, C. — 90. *assides*, H. *in dextris*, C.—95. *ardear*, C.— 98. *dormientis*, C.— 99. *quæ..cclataisma*, S. *quam*, C.—100. *Hic*, S.—101. *aspexit*, S.—102. *est illa quas*, S.—104. *stabile*, S.—110. *demollitur*, C.

agnus innocentiæ et simplicitatis,
hircus pœnitentiæ, turtur castitatis.
Primum tabernaculum contemplationem,
mensa quæ præponitur signat lectionem,
panes verbum fidei, thus orationem,
candelabrum spiritus illustrationem.
Futurorum pontifex Christus est bonorum,
qui simul introiit in sancta sanctorum,
non hircorum sanguine neque vitulorum,
sed in suo, reserans aditum cœlorum.
Hic extinxit gladium nobis resistentem,
gladium versatilem, gladium ardentem;
et removit Cherubin gladium tenentem,
dum latronem suscipit Christus confitentem.
Quod fraternis manibus Abel est occisus,
quod oblatus puer est cui nomen risus,
quod missus in puteum fratribus invisus,
quod ascendens in Bethel calvus est derisus;
Coram agno mystico mors est Pharaonis,
quod saliva defluit patre Salomonis,
quod intravit Daniel locum Babilonis,
totum est mysterium Christi passionis.
Tangere sublimia res est onerosa,
aeris in nubibus aqua tenebrosa,

l. 113. *aut*, H.—115. This and the three following lines are omitted in S.—123. *extinguit*, S. C.—124. *manentem*, C.—126. *recipit*, S. *Christo*, C.—128. *nostri forma risus*, S.—129. *Quod est Joseph venditus fr.*, S.—130. *ascendit*, H. corrected to *ascendens*, in the margin. *irrisus*, S.—131. *Quod in a .. mortem Ph.*, S.—132. *patri*, S.

l. 128. *cui nomen risus.* Isaac, which signifies in Hebrew laughter. צחק, *ridere*, יצחק, *risus.* "Vocavitque Abraham nomen filii sui, quem genuit ei Sara, Isaac.... Dixitque Sara, Risum fecit mihi Deus, quicunque audierit, corridebit mihi." Gen. xxi. 3, 6.

ut a spinis discrepat lilium vel rosa,
sic a Dei laudibus vita vitiosa.
Tangens montem bestia debet lapidari,
et indignus timeo plecti pœna pari;
sed a vobis postulo veniam præstari,
quorum voluntatibus nolo refragari.
Supplicemus interim gratiæ divinæ,
quam humanæ credimus summam medicinæ,
ut expertes ultimæ faciat ruinæ;
sic sit salus omnibus et nunc et in fine! AMEN.

GOLIAS IN ROMANAM CURIAM.

[MS. Harl. 978, fol. 108, r° (*H.*). MS. Cotton. Vespas. A. XIX. fol. 59, r° (*C.*). Giraldus Cambrensis, MS. Cotton. Tiberius, B. XIII. fol. 126, v°. (*G.*) Flacius Illyricus, p. 159, 406. (*Fl.*)]

UTAR contra vitia carmine rebelli;
mel proponunt alii, fel supponunt melli,
pectus subest ferreum deauratæ pelli,
et leonis spolium induunt aselli.

l. 137. *lilium dis.*, S.—138. *sic ab his sermonibus*, S.—139, 142. These four lines are omitted in S.—145. *ultimo*, C.—146. *sicque.. hic et sine fine*, C.
l. 1. *Utor*, Fl. *Romanæ reb.* C.—3. *deaurati belli*, Fl.

This poem has been already given from the Harleian MS. in the *Political Songs*. In that MS. it bears the title *Invectio contra avaritiam;* in the Cottonian MS. its title is *De veneranda justitia Romanæ curiæ*. The present title is that given by Bale and Leyser. Flacius has divided the poem in two at the head of the third tetrastich, and given the fragments as separate poems in different parts of his volume. He gives two side-notes, indicating that the poem contains allusions to King John: at the beginning "*Leo, Joannes Rex · aselli, episcopi sunt;*" — at the end, "*Jupiter rex Joannes est; Pluto, Romanus pontifex.*"

Disputat cum animo facies rebellis,
mel ab ore defluit, mens est plena fellis;
non est totum melleum quod est instar mellis;
facies est alia pectoris quam pellis.
Vitium est in opere, virtus est in ore,
picem tegunt animi niveo colore:
membra dolent singula capitis dolore,
et radici consonat pomum in sapore.
Roma mundi caput est; sed nil capit mundum:
quod pendit a capite totum est inmundum;
transit enim vitium primum in secundum,
et de fundo redolet quod est juxta fundum.
Roma capit singulos et res singulorum;
Romanorum curia non est nisi forum:
ibi sunt venalia jura senatorum,
et solvit contraria copia nummorum.
Hic in consistorio si quis causam regat,
suam, vel alterius, hoc in primis legat,
nisi det pecuniam, Roma totum negat,
qui plus dat pecuniæ melius allegat.
Romani capitulum habent in decretis,
ut petentes audiant manibus repletis:
dabis, aut non dabitur, petunt quando petis;
qua mensura seminas, et eadem metis.
Munus et petitio currunt passu pari,
opereris munere si vis operari:

l. 6. *profluit*, C.—9. *facies in op.*, H. *virt. in op.*, C.—10. *tegunt partem an.*, Fl.—12. *ramus in sap.*, C. *congruit ramum in*, Fl.—15. *trahit enim*, C. G. Fl. *et sec*, Fl.—17. *res et sing.*, C. *singula*, Fl.—19. *Romæ sunt v.*, Fl.—21. *in hoc cons.*, C. G. Fl.—27. *quia*, H.—28. *eadem et metis*, C. G. *eadem tu metis*, Fl.

l. 11. *membra dolent*..13. *Roma mundi caput.* A similar expression occurs in Henricus Septimellensis, a poet of the beginning of the thirteenth century, de Divers. Fortun. iii. 199:

"Ipsa *caput mundi* venalis curia papæ
Prostat, et *infirmat cætera membra caput*."

Tullium ne timeas si velit causari,
nummus eloquentia gaudet singulari.
Nummis in hac curia non est qui non vacet;
crux placet, rotunditas, et albedo placet,
et cum totum placeat, et Romanis placet,
ubi nummus loquitur, et lex omnis tacet.
Si quo grandi munere bene pascas manum,
frustra quis objiciet vel Justinianum,
vel sanctorum canones, quia tanquam vanum
transferunt has paleas, et inbursant granum.
Solam avaritiam Roma novit parca,
parcit danti munera, parco non est parca;
nummus est pro numine, et pro Marco marca,
et est minus celebris ara quam sit arca.
Cum ad papam veneris, habe pro constanti
non est locus pauperi, soli favet danti;
vel si manus præstitum non est aliquanti,
respondet, hæc tibia non est mihi tanti.
Papa, si rem tangimus, nomen habet a re,
quicquid habent alii, solus vult papare;
vel si verbum Gallicum vis apocopare,
paez, paez, dit le mot, si vis impetrare.
Papa quærit, chartula quærit, bulla quærit,
porta quærit, cardinalis quærit, cursor quærit,
omnes quærunt: et si quod des uni deerit,
totum mare salsum est, tota causa perit.

l. 32. *munus el. pollet*, Fl.—33. *nummus*, C.—34. *rot. placet, totum pl.*, C. G. Fl.—35. *ita pl.*, C. Fl. *Romanos*, C.—38. *obiceret*, C. *objiciat*, Fl.—39. *et sanc.*, C.—40. *transeunt*, C. Fl. *ut bursa det g.*, Fl. 41. *Romam avaritiæ vitet manus p.* Fl. *venit p.* C. 43. *pro munere*, C.—44. *at est*, H.—46. *et sit*, C. G. *non sit*, Fl. *animanti*, C.—48. *hic tibi sic non*, Fl.—50. *pappare*, Fl.—51. *nomen Gal.*, Fl.— 52. *li mort*, C. *paies, paies, dist le mot*, Fl.— 53. *porta quærit*, G. C. This and the three following lines are omitted in H.—55. *omnis quærit*, G. *si des si quid uni*, C. G.—56. *jus falsum*, Fl.

l. 56. *mare salsum.* So, at a somewhat later period, in the *Political Songs*, p. 228:—

"Quod si murmuraverit,
Ni statim satisfecerit,
est totum salsum mare."

Des istis, das aliis, addis dona datis,
et cum satis dederis, quærunt ultra satis.
O vos bursæ turgidæ, Romam veniatis;
Romæ viget physica bursis constipatis.
Prædantur marsupium singuli paulatim;
magna, major, maxima, præda fit gradatim.
Quid irem per singula? colligam summatim,
omnes bursam strangulant, et expirat statim.
Bursa tamen Tityi jecur imitatur;
fugit res ut redeat, perit ut nascatur,
et hoc pacto loculum Roma deprædatur,
ut cum totum dederit, totus impleatur.
Redeunt a curia capite cornuto:
ima tenet Jupiter, cœlum habet Pluto,
et accedit dignitas animali bruto,
tanquam gemma stercori et pictura luto.
Divites divitibus dant, ut sumant ibi,
et occurrunt numera relative sibi:
lex est ista celebris, quam fecerunt scribi,
si tu mihi dederis, ego dabo tibi.

l. 57. *Des..des*, G. *da..da*, Fl. *addas*, G. Fl.—65. *Burse*, Fl.—68. *totum impl.* C. *ut cum fiat vacuus, magis impl.*, Fl.—70. *tenet Pl.*, H.—73. *dant divitibus*, C. In Fl. the last two tetrastichs are transposed.

SERMO GOLIÆ PONTIFICIS AD PRÆLATOS IMPIOS.

[MS. Sloane, No. 1580, fol. 161, v°. (*S.*) Flacius Illyricus, p. 149. (*Fl.*)]

Dilatatur impii regnum Pharaonis,
plebs Hebræa premitur, spoliatur bonis,
Saul non compescitur musicorum tonis,
infulatus Aaron delectatur donis.
Templum Dei violat ordo prælatorum;
jam furantur filii carnes cacaborum;
hi sunt semen Chanaan, duces reproborum,
per quos dona spiritus fiunt vile forum.
Patrum princeps Ysaac olim vocitatus,
Jacob munus suscipit eo satiatus;
benedixit Israel Judæ primo natus,
longum flebit Esau quasi reprobatus.
Excitati præsules rectam linquunt viam;
Jacob Rachel fugiens amplexatur Liam;
inde læsus claudicat vulneratus sciam;
quod futuri legitur fore prophetiam.
Germinabit dominus præsulum sophisma,
per quos venit scandalum, per quos venit schisma;
sacros vendunt ordines, sacrum vendunt chrisma;
vendunt quantum in se est spiritus karisma.
Præbendæ nunc temporis ducuntur ad forum,
Simonia pullulat et dilatat chorum;
sed disperdet Dominus iter impiorum,
conquassabit capita in terra multorum.
Inaudita dicerem, si liceret fari:
pauper procul pellitur omnis ab altari,

l. 4. *bonis*, S.—8. *juge*, Fl.—10. *recipit*, Fl.—12. *flevit*, Fl.—20. *in se quantum est*, Fl.—21. *ad sicorum*, S.

postquam sentit pontifex nihil posse dari;
non est qui pro paupere spondeat scolari.
Jam mendicat misere chorus poetarum;
nulli prodest inbui fonte literarum:
huic qui parum possidet, datur nil aut parum;
nihil absque munere ducit præsul carum.
Jam columpnæ titubant templum sustinentes;
nam pervertunt munera prælatorum mentes:
credo quod has sorbeat Tartarus viventes,
qui nil gratis tribuunt Simonem loquentes.
Aurum templi penitus redditur obscurum;
plures reædificant Babilonis murum,
per quos domus domini fit spelunca furum,
quibus contra stimulum calcitrare durum.
Evangelizantium sordidantur pedes;
sed nil credunt sordidum Simonis hæredes;
alienas vacuant, suas inplent ædes;
in tribunal vertitur pastoralis sedes.
Aret sicca penitus ficus absque flore;
Gedeonis atria dulci carent rore:
jam prælatos miseri fata monent Choræ,
una ne consimili pereant dolore.
Cum secare nequeam, fungar vice cotis;
imitantur præsules Christum a remotis;
horum nullus circuit orbem in melotis,
immo mundum viribus amplexatur totis.

l. 29. *mandicat*, Fl.—31. *nihil*, Fl.—34. *sacerdotum*, Fl.—36. *nihil*, S. Fl. —42. *nihil*, S.—46. *area .. caret*, Fl.—47. *moveant*, Fl.

l. 50. There is an imitation of this in another, perhaps later, song (*Political Songs*, p. 44.):—

" Licet æger cum ægrotis,
Et ignotus cum ignotis,
Fungar tamen *vice cotis;*
præsides ecclesiæ
imitantur hodie
Christum a remotis."

Non, ut verum fatear, loquor causa mei,
sed me cogit scibere zelus domus Dei,
qui non regunt præsules immo Pharisæi,
qui subjectos faciunt reos ut sunt rei.
Multa ferunt aspera, multos cruciatus;
hic secretum thalami paucis comitatus
intrat, ibi recubans, cibis crapulatus,
delet vino veteri populi reatus.
Alter majus patitur nomine pro trino:
hiemali tempore, proximus camino,
vinum forte redolet, ore resupino;
posses sine poculo satiari vino.
Quisquis eris pontifex, hic dum licet ora;
tempus more fluminum fluit absque mora;
viros, senes, pueros, mortis rapit hora,
cujus nemo poterit retinere lora.
Exoremus igitur summum creatorem,
in quo solo vincimus pravum exactorem,
ut det nobis spiritus sacrosanctum rorem
extinguendo penitus criminum ardorem!
Exoremus iterum matrem pietatis,
in qua rerum latuit summæ deitatis,
vt subjectis tribuat simul et prælatis
vivo secum perfrui pane charitatis!

l. 54. *sic mei*, Fl.—56. *jam sunt*, Fl.—65. *hic nunc semper ora*, Fl.—66. *t. mare, flumina, fluunt*, Fl.—67. *capit*, Fl.—70. *per quem*, added in S. probably as a various reading.—71. *ut nobis exhibeat spiritus amorem*, Fl.—73. *itaque fontem*, Fl.—74. *in qua lumen*, Fl.—76. *vivo semper.*

SERMO GOLIÆ AD PRÆLATOS.

[Flacius Illyricus, p. 152.]

A legis doctoribus lex evacuatur,
clerum odit laicus, pax periclitatur:
non in cruce Domini quisquam gloriatur,
pugna, lis, discordia per crucem sedatur.
Vitam claudit hominum paucitas dierum;
vix est inter homines qui discernit verum.
Jam plebs juste murmurat contra Dei clerum:
fraus est et confusio, perit ordo rerum.
Puer senem arguit dignitate pari,
Rachel plorans filios non vult consolari.
Jam ruinam Hierico videt reparari,
res mala dum Sodomæ nequit extirpari.
Circa mundi vesperam mala convalescunt,
in senili corpore sordes juvenescunt:
suis in stercoribus pecora sordescunt,
et languente capite membra conlanguescunt.
Væ! qui propter munera vitam condemnatis!
glutientes bubalum, culicem colatis;
per errorum devia male deviatis;
nec jam dona gratiæ gratus habet gratis.
Væ! pastores Israel gregem non pascentes,
et a grege Domini lupos non arcentes,
qui se dedit precium ad salvandas gentes!
erratis in invio, Christum non sequentes.
Væ! qui super Moysi cathedram sedetis!
lex a vobis dicitur, quam vos non impletis,
ejus in ecclesia speciem tenetis,
cujus proculdubio vitam non habetis.
Væ vobis! hypocritæ, filii mœroris,
qualis quisque fuerit, non apparet foris:

qui dux esse debuit vitæ melioris,
per errorem factus est laqueus horroris.
Væ! qui donis hominum faves in personis,
et ad voces pauperum aures non apponis:
hic eclipsin patitur lumen rationis,
cum in jure prior est, potior in bonis.
Cum ad bona curritur manibus contentis,
sæpe fit ut pereat jus nihil habentis:
furit manus judicis in causa potentis,
Codri tamen claudicat æris nil ferentis.

GOLIÆ VERSUS DE PRÆLATIS.

[MS. Cotton. Vespas. A. XIX. fol. 55, v°.]

Cum sint plures ordines atque dignitates,
reges, archipræsules, judices, abbates;
quod sic sunt præpositi, quod sic sunt magnates;
quod non illis proprium, Christo reddant grates.
Rex qui regni regimen tenesque primatum,
cui fons exuberans regni facultatum,
præpotentem efficit et regem magnatum,
scias hoc tantummodo nunc accommodatum.
O vos sæcli judices, regi ministrantes,
potestate regia leges promulgantes,
partite pauperibus juste judicantes,
ne vos Deus arguat sponte deviantes.
Vos quos mundus evehit, quos sacerdotalis
decoravit dignitas, quos pontificalis
sublimavit infula curæ pastoralis,
reddit vos inmemores hujus curialis.
Nam cum regum curias pastores sequuntur,
pastorale regimen et jus postponuntur;
pastoris absentia greges disperguntur,

morsuque lætifero dispersi læduntur.
Vos, claustrales monachi, vosque subpriores,
nos vocatis dulciter fratres et sorores;
sed et cum pro meritis effectis pastores,
tunc perit fraternitas, jam mutastis mores.
Cum tenetis baculum et vices abbatis,
thalamos incolitis, et vos elongatis
a claustri dormitorio, cum vestris privatis
læti multipliciter *uuesheil* decantatis.
Sed cum judex venerit supremo dierum,
cum nil sit absconditum falsum neque verum,
rationem postulans singularum rerum,
tunc nil valent lacrimæ, pænitere serum.
Igitur dum tempus est et lucem habetis,
vestri miseremini et renuntietis
peccatorum sordibus, vosque sic mundetis,
ut cœli palatium gaudentes intretis.

GOLIAS AD CHRISTI SACERDOTES.*

[MSS. Bibl. Publ. Cant. Ee. vi. 29, art. 19, et Mm. v. 37, in fine. Flacius Illyricus, p. 154.]

Viri beatissimi, sacerdotes Dei,
præcones altissimi, lucernæ diei,
charitatis radiis fulgentes et spei,
auribus percipite verba oris mei.
Vos in sanctuario Dei deservitis,
quos vocavit palmites Christus vera vitis,
cavete ne steriles aut amari sitis,
si cum vero stipite vivere velitis.
Vos estis Catholicæ legis portatores,
sal terræ, lux hominum, ovium pastores,

l. 28. *wes eil*, the old English word of salutation at drinking.

* The text of this poem is merely a reprint from the volume by Flacius. It is also printed by Wolf, in his Variæ Lectiones. The title is from Bale.

muri domus Israel, morum correctores,
judices ecclesiæ, gentium doctores.
Si desit protectio legis, lex labetur :
si sal evanuerit, in quo salietur ?
nisi lux appareat, via non scietur :
nisi pastor vigilet, ovile frangetur.
Vos cœpistis vineam Dei procurare,
quam doctrinæ rivulis debetis rigare,
et spinas et tribulos prorsus extirpare,
ut radices fidei possint germinare.
Vos estis in area boves triturantes,
prudenter a paleis grana segregantes :
vos habent pro speculo legem ignorantes,
laici qui fragiles sunt et inconstantes.
Quicquid vident laici vobis displicere,
credunt proculdubio sibi non licere ;
sed quicquid vos opere vident adimplere,
credunt esse licitum, et culpa carere.
Cum pastores ovium sitis constituti,
non estote desides, neque canes muti ;
sonum vestrum metuant latratus arguti,
lupus rapax invidet ovium saluti.
Grex fidelis triplici cibo sustentetur,
corpore Dominico, quo fides augetur,
sermonis compendio, ut discrete detur,
mundano cibario, ne periclitetur.
Omnibus tenemini viris prædicare,
sed quibus, quid, qualiter, ubi, quando, quare,
debetis solicite præconsiderare,
ne quis in officio dicat vos errare.

l. 39. So in some memorial verses printed in the *Reliquiæ Antiquæ*, p. 288 :—

" Si sapiens fore vis, sex serva quæ tibi mando :
Quid loqueris, et ubi, de quo, cui, quomodo, quando."

Spectat ad officium vestræ dignitatis,
gratiæ petentibus dare dona gratis :
quæ si contra fidei regulas vendatis,
vos lepram miseriæ ferre sentiatis.
Gratis Eucharistiam plebi ministrate,
et gratis conficite, gratis consecrate :
secundum Apostolum omnia probate,
solum hoc quod fuerit bonum approbate.
Vestra conversatio sit religiosa,
munda conscientia, vita virtuosa,
regularis habitus, fama speciosa,
nulla vos coinquinet labes criminosa.
Estote pacifici, sobrii, prudentes,
justi, casti, simplices, pii, patientes,
hospitales, humiles, subditos docentes,
consolantes miseros, pravos corrigentes.
Estote benevoli, ne vos ducat ad reatum,
verbum quod proponitis sit abbreviatum,
per vos inter simplices bene adaptatum,
nam in multiloquio non deest peccatum.
Nullus fastus exprimat signum vestræ vestis,
gravitatis vestium habitus sit testis :
nihil nos illaqueet curis inhonestis,
quibus claves traditæ regni sunt cœlestis.
Utinam sic gerere curam pastoralem
possitis in sæculo per vitam actualem,
ut cum exueritis chlamydem carnalem,
induat vos Dominus stolam æternalem.

GOLIÆ VERSUS DE SACERDOTIBUS.

[MS. Cotton. Vespas. A. XIX. fol. 59, v°.]

SACERDOTES mementote,
nihil majus sacerdote,
qui dotatus sacra dote,
ruga caret omnis notæ.
Mementote tot et tanti,
quid ingratum sit Tonanti,
ad virtutem nos hortanti,
cum sic ait, "Estis sancti.
"Sanctus ego, sancti sitis,
confortari si velitis
mihi qui sum vera vitis,
qui sum pius, qui sum mitis."
O beati summonati,
sacerdotes consecrati,
ad hoc estis ordinati,
sacris aris mancipati.
Corpus Christi vos tractatis;
quod si digne faciatis,
non expertes castitatis,
ore, corde, Deo gratis,
cum electis et beatis
in conspectu majestatis
regnaturos vos sciatis.
O quam fortis armatura,
qua vestitur vestra cura;
sed si forte contra jura
faciatis, ruitura,
nota nobis hæc scriptura,

cum offertis Deo thura,
si mens vestra non sit pura,
non sunt illi placitura.
Miserorum contemptores,
si vos estis contra mores,
vel altaris mercatores,
fures estis, non pastores.
O sacerdos, hæc responde,
qui frequenter et jocunde
cum uxore dormis, unde
Mane surgens, missam dicis,
corpus Christi benedicis,
post amplexus meretricis,
minus quam tu peccatricis.
Scire vellem tamen quare
sacrosanctum ad altare
stanti velut immolare,(?)
dignus virgis vapulare.
Vapulare virgis dignus,
cum amoris tantum pignus,
ctenus (?) crates et non tignus,
jam non hæres, sed privignus.
Dignus morte, dignus pœnis,
ad altare Christi venis,
cum fœtore, cum obscœnis,
osculando fictis genis.
Plenus sorde, plenus mendis,
ad autorem manus tendis,
quem contempnis, quem offendis,
meretrici dum ascendis.
Castitatis non inbute,
sed inmundus corde, cute,
animarum pro salute
missam cantas inpollute.

Quali corde, quali ore,
corpus Christi cum cruore
tractas, surgens de fœtore,
dignus plagis et tortore.
Quali vultu, quali fronte,
non compulsus, immo sponte,
ore, corde, lingua, sonte,
de tam sacro bibis fonte.
Miror ego, miror plane,
quod sub illo latet pane
corpus Christi, quod prophane
tractat manus illo mane.
Miror, nisi tu mireris,
quod a terra non sorberis,
cumque sæpe prohiberis,
iterare non vereris.
Forte putas manus mundas,
cum frequenter fundis undas,
quas frequenter quamvis fundas,
jam fœtentes non emundas.
Lava manus, aquas funde;
quamvis claræ, quamvis mundæ,
quamvis fusæ sint abunde,
numquam purgant eas undæ.
Purgamentum vis audire,
si reatum vis finire,
mox divinæ cessant iræ,
nec te potest impedire.
Si cor scissum, cor contritum
habes, neque juxta ritum
lætum petis in funitum,
nunquam erit requisitum.
Sed reatum cum deploras,
et adire mox laboras,

quod plorandum esse noras,
Deum magis inhonoras.
Nihil valet hic ploratus,
nec dimissus est reatus,
sed est magis augmentatus,
Deus magis irritatus.
Sacerdotem inpudicum,
et lustrantem sæpe vicum,
et convivum meretricum,
dare missas est iniquum.
Sacerdotem temulentum,
et ad opus Dei lentum,
et peccatis circumventum,
versum testor in jumentum.
Sacerdotem gomorreum,
super omnes dico reum,
auditorem nolo meum,
sed hunc magis phariseum.
Sacerdotem dicit Deus,
qui probatur gomorreus,
detestatur sermo meus,
quia constat plusquam reus.
Sacerdotem corde duro,
vel elato vel inpuro,
non servire mihi curo,
perdo illum in futuro.
Sit sacerdos benedictus,
per quem potus vel amictus
datur illi, qui constrictus
est algore, fame victus !

PRÆDICATIO GOLIÆ AD TERROREM OMNIUM.

[Flacius, p. 156.]

TEMPUS acceptabile, tempus est salutis,
tempus est discutere jugum servitutis;
accingamur igitur gladio virtutis,
resistentes fortiter hostibus hirsutis.
Quasi leo rugiens hostis investigat,
quærit quos decipiat, et deceptos ligat:
variis contagiis animas fatigat,
ut æternis morsibus miseras affligat.
Graviter offendimus Regem majestatis,
sed nos indulgentia summæ Trinitatis,
suam nobis gratiam conferendo gratis,
sanet a langoribus, mundet a peccatis.
Carnis pestilentiæ restringamus ora:
si jam bona facta sunt, fiant meliora;
eligamus citius et honestiora;
nam nos ad periculum trahit ista mora.
Et ne forte cogites, "vivam decem annis,
tunc me vilioribus castigabo pannis:
tunc induar vestibus Pauli vel Joannis:"
sic expectat rusticus, dum defluat amnis.
Res infœlicissimas cur non confiteris?
dic tuas malitias, ut justificeris:
steriles inducias et inanes quæris,
expectans decennium, forte cras non eris.
Quisquis ergo pœnites, lachrymis abunda,

I have not been able to meet with a MS. copy of this poem. It is printed by Flacius Illyricus and Wolf. Bale gives as the title, *Sermo ad impios Prælatos.*

l. 20. Horat. Epist. lib. I. ep. ii. 42. Rusticus expectat dum defluat amnis.

ore, corde, corpore tua facta munda.
Istos David lapides posuit in funda,
hæc est post naufragium tabula secunda.
Quid dicturi miseri sumus ante thronum,
ante tantum judicem, ante summum bonum?
tunc non erit aliquis locus hic præconum,
cum nostrarum præmia reddet actionum.
Cum perventum fuerit ad examen veri,
ante thronum stabimus judicis severi,
non erit distinctio laici vel cleri,
nulla nos exceptio poterit tueri.
Hic non erit licitum quicquam allegare,
neque jus rejicere, neque replicare,
nec ad apostolicam sedem appellare:
reus tunc damnabitur, nec dicetur quare.
Cogitate, divites, qui vel quales estis,
quid in hoc judicio facere potestis:
tunc non erit aliquis locus hic digestis,
idem erit Deus hic judex, autor, testis.
Judicabit judices judex generalis,
nihil ibi proderit dignitas regalis:
sed fœtorem sentiet pœnæ gehennalis,
sive sit episcopus, sive cardinalis.
Nihil ibi dabitur bullæ vel scriptori,
nihil camerario, nihil janitori:
sed dabuntur præsules pessimo tortori,
quibus erit vivere sine fine mori.
Apud nostros judices jura subvertuntur,
et qui legem faciunt, lege non utuntur.
Sed attendant miseri mala quæ sequuntur:
hi qui damnant alios, primo damnabuntur.
Vobis ergo præcipit Conditor cœlorum,
ut vos sitis quilibet socii justorum,

ll. 49, 50. Compare the passage in a preceding poem, p. 38, *ll.* 53, 54.

ut columbæ simplices ad exempla morum,
si consortes fieri vultis angelorum.
Vos, ut ait Dominus, lumbos accingatis,
quod est proculdubio signum castitatis:
hanc lucernam manibus vestris sufferatis,
ut exemplum populo bonum præbeatis.
Vos qui vultis populo Domini prodesse,
et qui vultis Domini populo præesse,
cujus vitam agere decet indefesse,
pios, largos, humiles, dignos interesse.
Viri venerabiles, servientes aræ,
vobis mandat Dominus plebem castigare,
in fervore, moribus, et spe radicare,
ut et vos cum populo possit luminare.
Sacerdoti convenit legem sacram scire,
plebem vita, moribus, verbis erudire,
ut cum tandem venerit illa dies iræ,
piam vocem Domini possint hanc audire:
Benedicti filii, regnum possidete,
quod vobis paratum est sine meta metæ,
sacri vos presbyteri, sicut et prophetæ,
benedicti filii mecum congaudete.

DISCIPULUS GOLIÆ EPISCOPI DE GRISIS MONACHIS.

[MS. Cotton. Vespas. A. XIX. fol. 56, r°.]

Sompno et silentio plusquam satis usa,
a torporis otio surge, mea musa;
scribe sub compendio, et non sis profusa,
nam in multiloquio culpa est inclusa.
Ornat orbem inclitus ordo monachorum,
qui lapsus divinitus a summo cœlorum

l. 4. *multiloquio*. See above, p. 47, l. 60, a similar sentiment.

Babel perdit funditus et Wi Chaldæorum,
et per ipsum servitus perit idolorum.
Miræ sunt continentiæ, miræ parcitatis,
hostes vanæ gloriæ, hostes vanitatis,
frigore et macie se affligunt gratis,
ut sic possent specie frui deitatis.
Cultus his exterior rudis et abjectus,
cibus est austerior, et stratus neglectus,
sermo quoque parcior, et vix intellectus,
nullus ordo sanctior, nullus tam perfectus.
Terrena despiciunt causa futurorum,
centuplum accipiunt pro contemptu horum,
violenter rapiunt regna beatorum,
sola illis sapiunt gaudia cœlorum.
Jhesu bone, talium rector monachorum,
qui judex viventium es et mortuorum,
me si placet socium facias eorum,
hiis me jungas omnium in festo sanctorum.
Miris effers laudibus gentem tunicatam,
gentem cunctis gentibus merito ingratam,
sub ovilis vestibus lupos imitatam,
gentem plenam fraudibus et rapinis datam.
Continentes minime possunt appellari,
sed rapaces maxime et nimis avari,
nam student nequissime capere præclari,
et horto rectissime possunt comparari.
Tenuis refectio pseudo-prophetarum,
et vestis abjectio notat cor avarum ;
gerunt sub silentio animum amarum,
fucata religio nil valet aut parum.
Nil nisi præsentia sitiunt aut quærunt,
farsiunt marsupia, metunt quæ non serunt,
pauperum penuria sese ditaverunt;
Satanæ mancipia sunt et semper erunt.

Duo sunt qui nesciunt satis detestari,
quæ exosa sentio cœlo, terræ, mari,
quibus omnis regio solet devastari,
quibus nullo studio potest obviari ;
Pestis animalium, quæ *shuta* vocatur,
et Cisterciensium quæ sic dilatatur :
duplex hoc contagium orbem populatur,
quod sit magis noxium prorsus ignoratur.
Carent femoralibus partes turpiores,
Veneris ut usibus sint paratiores,

l. 45. *shuta.* The nature of this disease, which appears to have continually infested the kingdom during the twelfth and thirteenth centuries, is sufficiently indicated by the name, which occurs also in some of the Chronicles. Thus Simeon of Durham (Decem Script. p. 161.) tells us, "Anno 987 : hoc anno duæ retro seculis Anglorum genti incognitæ pestes, scilicet febris hominum, et lues animalium quæ Anglice *Scitta* nominatur, Latine autem fluxus interaneorum dici potest, totam Angliam plurimum vexaverunt." (See also Hoveden, p. 427, John abb. S. Petr. Burg. ad An. 987.)

The detestation in which this disease was held may be gathered from the life of Waltheof, who died of it : — "dixit quod turpe et dedecus inestimabile esset, si morbo vaccarum prægravatus more moreretur vaccino." Chron. Angl. Norm. ii. 111.

l. 49. *carent femoralibus.* This circumstance furnished a fertile source of satire against this particular class of monks. Thus in the old Anglo-Norman fabliau of "The Order of Fair-Ease," (*Polit. Songs*, p. 137, v. 138.) :

"Gris moignes sunt dure gent,
* * * *
Quar à matines vont sanz breys.
Auxi deyvent nos freres fere,
Pur estre prest à lur affere."

Nigellus Wireker calls them *monachi albi* (*Speculum Stult.* fol. 52, r°. MS. Harl. 2422.) :

"Tædia de nocte femoralia nulla jacenti
In lecto facient, sit procul iste timor.
Nescia braccarum, genitalia membra deorsum
Nocte dieque simul libera semper erunt.
Ergo quid facerem, veniens si ventus ab austro
Nudaret subito posteriora mea?
Quod si contingat mea nuda pudenda videri,
Nunquid de reliquo Monachus Albus ero ?
Dispensare tamen mecum poterunt et oportet,
Ne pila quam porto sit manifesta foro.

Monachi grisi and *monachi albi* are only other names for the Cistercians. Giraldus Cambrensis, Itin. Camb. p. 831, applies to them the well-known line of the poet :—

"Qui color *albus* erat, nunc est *contrarius albo*."

castitatis legibus absolutiores ;
in cunctis hominibus nulli sunt pejores.
Circumdate labia, precor, musa mea,
aut propter convitia jam non eris mea,
propter dicta talia judicaris rea,
turpe est per turpia quærere trophæa.—AMEN.

GOLIÆ QUÆRELA AD PAPAM.

[MS. Harl. No. 978, fol. 101, v°. *(H.)* ; MS. Bodl. Oxfd. Digby iv. art. 5 : Flacius Illyricus, p. 9 ; 2 MSS. collated in the marg. of the Fl. Illyx in Mus. Brit. ; Leyser Hist. Poet. Med. Æv. p. 779. *(L.)*]

NOSTRI moris esse solet,
ut cum festum turbas olet,
loqui more clerici ;
ne si forte quid dicamus
unde risum moveamus,
cachinnentur laici.
Commendarem bonos mores,
sed virtutis amatores
paucos esse doleo ;
quod si pravos reprehendam,
et eis non condescendam,
bella mihi video.
Sed, o judex æquitatis,
propagator veritatis,

l. 7. *vel probos*, H. in marg. *mundi mores*, which gives lines 7—18 before lines 30 and 31 of our text.—10. *non defendam*, H.—14. *lenitatis*, L.

* The title here given to this piece, is made up from Flacius and Leyser. The Harl. MS. puts it simply under the name of *Golias*. Leyser emendated the text given in Flacius, by means of a MS. in the library at Leipsic. I have contented myself with giving the variation of Leyser's text, which is on the whole inferior to the MS. in the British Museum.

lenis aura sæculi,
esto mihi in asylum,
te ductore sumpsi stylum,
te duce signa tuli.
Tanto viro locuturi
studeamus esse puri,
sed et loqui sobrie;
carum care venerari,
et, ut caro simus cari,
careamus carie.
Decet enim, et hoc unum
est in primis opportunum,
ut me ipsum judicem:
homo vetus exuatur,
homo novus induatur,
ante tantum judicem.
Sed quis sum qui ausim loqui
coram tantis? quis? ego qui
sano fretus capite,
rodo pravos in operto,
vox clamantis in deserto
"rectas vias facite."
Quid desertum nisi mundus?
mundus non est, sed immundus,
quia munda respuit;
sed desertum dici solet,
quia qui vernare solet
ecce prorsus aruit.
Quod solebat in prælatis
germinare largitatis
et pudoris flosculos,

l. 17. *rectore*, L.—19. In Leyser and Flacius the poem begins with this line.—23. *simus caro cari*, L.—31. *qui sum*, H.—32. *tanto*, L.—38. *quidem, sed*, L. 40. *doci dolet*, L.—41. *nam quod fructum dare solet*, L.—43. *quis*, L.—

tali partu destitutum,
germen affert non virtutum,
sed spinas et tribulos.
Qui sunt spinæ tribulique?
qui? pastores prælatique,
amatores muneris:
cum non pascant, sed pascantur,
non a pasco derivantur,
sed a pascor, pasceris.
Blandos amant et bilingues,
canes muti, tauri pingues,
gygantum fraterculi,
qui thesauros coacervant,
non dispergant, sed observant
ut pupillam oculi.
Omnis habens muneratur;
non habenti supplantatur
id ipsum quod habuit:
in deserto mundi hujus
nemo floret, nisi cujus
bursa nondum vomuit.
Bursa prægnans principatur,
sapiensque conculcatur
si manus ære vacet;
nam si pauper sit Thalia,

l. 47. *gramen*, L.—52. *qui non*, L.—65. *ejus*, L.—70. *Sophia*, L. *Talya*, H.

l. 70. The complaint against the want of liberality in rewarding the poets for their compositions, is met with not unfrequently, both at the period when this song was written, and a little later. See the complaints of a Latin songster, in the *Political Songs*, p. 208, and of the trouvère Rutebeuf. The latter laments that,

" Chevalerie a passé gales;
Je ne la vois ès chans n'ès sales;
Ménesterez sont esperdu;
Chascuns a son donet perdu."
(*Œuvr. de Ruteb.* i. 224.)

A contemporary poet, cited by Jubinal, says the same thing, partly in the same words:—

" Chascuns a son donnet perdu:
Li ménestrel sont esperdu;
Car nus ne lor veut riens donner
De don ont esté soustenu:
Maintenant sont souz pié tenu;
Or voisent aillors sermonner."

vilis erit. Quare? Quia
pauper ubique jacet.
Pauper jacet, sed lenones,
quorum blandi sunt sermones,
et ipsi sunt jacula;
isti sunt quos mundus amat,
et de quibus Psalmus clamat
"Beati in macula."
In macula sunt beati,
sed non sunt immaculati,
teste conscientia.
Vivit leno more suis,
quia in labiis tuis
diffusa est gratia.
Quid dant artes, nisi luctum
et laborem? vel quem fructum
fert genus et species?
olim multos, non est mirum,
provehebant, "Arma virum"
et "Fraternas acies."

l. 73. *palpones*, L.—82. *vive*, H.—88. *plures*. L.—89. *provehebat*, L.

l. 78. Psalm cxviii. 1, "Beati immaculati in via."

l. 89. *Arma virum*, Virgil.

l. 90. *Fraternas acies*. Statius, whose Thebaid begins with the line *Fraternas acies alternaque regna profanis.*

l. 96. *Bella per Emathios*. Lucan, who commences the first book of the Pharsalia with the words, *Bella per Emathios plus quam civilia campos,* | *jusque datum sceleri canimus*. These three poets were in the Middle Ages he grand representatives of the ancient classic poetr In the Latin song quoted above, they are also referred to (*Trojanas cædes* probably refers to Virgil, though it may mean Joseph of Exeter, whose poem on the Trojan war had almost driven Virgil out of the field):—

"Veræ pestilentiæ cathedra tu sedes,
Qui *Thebanas* lectitas vel *Trojanas*
cædes.
* * * *
Contentus fama lateat *Lucanus* in
hortis."

In the Laborintus of Eberardus (iii. 33.) these three poets are similarly joined together:—

Antiquorum et studere
fructus erat, et habere
declamantes socios :
nunc in archa sepelire
nummos, magis est quam scire
"Bella per Emathios."
Opulenti solent esse
qui aptabant virgam Jessæ
partui virgineo,
sive rubum visionis,
sive vellus Gedeonis,
sparsum rore vitreo.
Super aquas Rubri Maris
designatur salutaris
lavacri salvatio ;
licet hoc sit, quod lucrum fert,
quid hoc scire mihi confert,
si sciens esurio ?
Solet Christus appellari
lapis sumptus de altari,
non manu, sed forcipe ;
hoc est notum sapienti,
sed præbendam requirenti
nemo dicit, "accipe."
Scio crucem figurari,
quando lego dulcorari

l. 91. *nam*, L.— 95. *majus*, L.— 97-102 are omitted in L.— 103. *si per aquas*, L.— 105. *lavatio*, L.— 107, *et hoc*, H.— 108. *sitiens*, H.

" *Virgilio* servit triplex stylus : hæc tria thema [apex.
Præbent, bos, et ager, historialis
Statius eloquii jucundus melle, duorum
Arma canit fratrum sub duce quæque suo.
Lucanus claræ civilia bella lucernæ
Imponit, metro lucidiore canit."

flumen apud Exodum:
manibusque cancellatis
homo veræ libertatis
præfigurat commodum.
In Hebræa lege legis,
quod serpentem lator legis
erexit in patulo,
ut cessaret mors et tabes,
sic et nostras lavit labes
Christus in patibulo.
Duo ligna Sareptenæ
spiritalis escam cœnæ
coquunt in ecclesia;
Abrahamque tulit ligna,
per quæ digne Deo digna
cremaretur hostia.
Secum volvit rotam rota,
sic deponit lepram, nota,
lux in superficie;
sic amictum parvipendit
Joseph, quando non attendit
vocem fornicariæ.
Fudit aquam ter Helyas,
et ter sanctus Ysaias
Trinitatem innuit.
Vidit Abram trinum chorum,
Ruth in agro Judæorum
Trinitatem messuit.
Dumque per desertum itur,
a gentibus repperitur

l. 119. *Jacob nostræ l.*, L.—125. *quia nost.*, L.—131. *dono digne digna*, L.—133. *sic involvit rota totam*, L.—134. *lepræ notam*, L.—135. *ıex*, L.—140. *pater sanctus*, L.—146. *gentili*, L.

calens unda penitus,
quia legis in deserto
repperitur a diserto
calor sancti spiritus.
Hæc scrutari quidam solent,
post afflicti fame, dolent
se vacasse studio :
unde multi perierunt,
et in ipso defecerunt
scrutantes scrutinio.
Ergo quia tot oppressis
in studendo parva messis
redditur post aspera,
ad istius sedem patris
et ad sanctæ Syon matris
sum reversus ubera.
Turpe tibi, pastor bone,
si divina lectione
spreta, fiam laicus ;
vel absolve clericatu,
vel fac ut in cleri statu
perseveram clericus.
Dulcis erit mihi status,
si prebenda muneratus,
redditu vel alio
vivam, licet non habunde,
saltem mihi detur, unde
studeam de proprio.

l. 153. *plus vac.*, L.—158. *prava*, L.—159. *creditur plus a.*, L.—160. *ad Romani*, L.—161. *sacrosanctæ M.*, L.—174. *perseverem studio*, L.

GOLIAS DE SUO INFORTUNIO.*

[MS. Harl. 978, fol. 100, v°.]

Dives eram et dilectus,
inter pares præelectus ;
modo curvat me senectus,
et ætate sum confectus,
unde vilis et neglectus
a dejectis sum dejectus,
quibus rauce sonat pectus,
quîs nec amor nec affectus,
pensa gravis, gravis lectus,
et horrendus est aspectus.
Homo mendax atque vanus,
homo procax et profanus,
me dejecit capellanus,
veteranum veteranus,
et injecit in me manus,
dignus dici Dacianus.
Prius quidem me dilexit
fraudulenter et illexit,
postquam meas res invexit,
fraudem suam tunc detexit,
primas sibi non prospexit,
neque dolos intellexit,
donec domo pulsus exit.

* I have only met with this poem in one MS. The title in the MS. is simply *Goliæ*. The first five lines (omitting the fourth in this text) are quoted in an *Ars Rithmicandi* printed in the *Reliquiæ Antiquæ*, p. 30, which reads in the third line *gravat*, and gives lines 4, 5, thus, *et ætate jam confectus | ab electis sum ejectus*.

Satis erat bonus ante,
bursa mea sonum dante;
et dicebat mihi, "Sancte
frater, multum diligam te."
Hoc deceptus blandimento,
ut emunctus sum argento,
cum dolore, cum tormento,
sum dejectus in momento,
rori datus atque vento.
Vento datus atque rori,
vitæ primas turpiori
redonandus et errori,
pœna dignus graviori,
et ut Judas dignus mori,
qui me tradens traditori,
dignitatem vestri chori
permutabam meliori.
Traditori dum me trado,
me de libro vitæ rado,
et dum sponte ruens cado,
est dolendum quod evado.
Inconsulte nimis egi,
in hoc malum me impegi,
ipse mihi collum fregi,
qui vos linquens præelegi
ut servirem ægro gregi;
vili volens veste tegi,
quam servire summo Regi,
ubi lustra tot peregi.
Oberravi coram Deo,
indulgete mihi reo;
incessanter enim fleo,
pro peccato gemens meo.
Fleo gemens pro peccatis,

juste tamen et non gratis,
vestræ memor honestatis
et fraternæ charitatis,
o quam dura sors primatis !
quam adversis feror fatis !
segregatus a beatis,
sociatus segregatis,
vestris tamen fidens fatis,
pondus fero paupertatis.
Paupertatis fero pondus ;
meus ager, meus fundus,
domus mea, totus mundus,
quem pererro vagabundus,
olim fœlix et fæcundus,
et facetus et facundus,
movens jocos et jocundus ;
quondam primus, nunc secundus ;
victum quæro verecundus.
Verecundus victum quæro,
sum mendicus, ubi vero
victum quæram, nisi clero ?
enutritus in Piero,
eruditus sub Homero.
Sed dum mane victum quæro,
et reverti cogor sero,
jam in brevi, quod despero,
onerosus vobis ero.
Onerosus, et quo ibo ?
ad laicos non transibo.
Parum edo, parum bibo,
venter meus sine gibo,
et, contentus brevi cibo,
plenus erit parvo libo ;
quod si fame deperibo,

vobis culpam hanc ascribo.
Quidam frater, claudo pede,
est eadem pulsus æde,
violenter atque fœde,
ut captivus et pars prædæ,
alligatus loris redæ,
a Willelmo Palimede,
Frater membris dissolutus,
qui deberet esse tutus,
nam pes erat præacutus,
nihil mali prælocutus,
sed mandata non secutus,
calciatus et indutus,
est in luto provolutus.
Provolutus est in luto,
frater pede præacuto,
quem clamantem "Deus adjuto!"
rebar esse satis tuto,
fui comes involuto,
et pollutus cum polluto.
Involuto comes fui,
et in luto pulsus rui,
dum pro bono pœnas lui,
nullus meus, omnes sui.
Adjuvabant omnes eum,
Chananæi Chananæum,
Ferezæi Ferezæum,
sed me nemo præter Deum;
Deus, adjuto fratrem meum,
nil merentem neque reum.
Solus ego motus flevi,
fletu genus adinplevi
ob magistri scelus sævi,
et tormentum, jam grandævi.

Quis haberet lumen siccum,
cernens opus tam iniquum ?
sacerdotem impudicum,
corruptorem meretricum,
matronarum et altricum,
sævientem in mendicum,
claudum, senem, et antiquum,
qui distractus per posticum,
appellabat replens vicum
adjutorem et amicum ?
Nec adjutor est repertus,
nec sacerdos est misertus;
ita solus est desertus,
totus luto coopertus,
nec qua pedem ferret certus.
Accusabam turpem actum,
propter fratrem sic confractum,
claudum, senem, et contractum ;
et dum dico male factum,
judicatus dedi saltum.
Post hæc intus non resedi,
neque bibi nec comedi,
capellani jussu fœdi,
qui quod sacræ datur ædi,
aut impertit Palimedi,
aut fraterno dat hæredi,
aut asportant cytharedi,
ut adquirat bonus credi.
Modo, fratres, judicate,
neque vestro pro primate
aberrantes declinate
a sincera veritate,
an sit dignus dignitate

vel privandus potestate
senex carens castitate,
plenus omni fœditate,
qui, exclusa charitate,
nos in tanta vilitate,
quorum fama patet late,
sic tractavit? judicate.

EPISTOLA GOLIÆ AD CONFRATRES GALLICOS.*

[MS. Harl. 978, f. 58, v°.]

Omnibus in Gallia Anglus Goliardus,
obediens et humilis frater non bastardus,
Goliæ discipulis, dolens quod tam tardus,
mandat salutem fratribus nomine Ricardus.
Scribo vobis timide tanquam vir ignotus,
qui tamen dum vixero vester ero totus;
deprecor attentius, supplex et devotus,
Goliardus fieri, non vilis harlotus.
Accedit ad vos nuncius vir magnæ probitatis,
magister et dominus Willelmus de Conflatis,
Goliardus optimus, hoc non timeatis;
sicut decet socium ipsum admittatis,

* In the MS. this piece is entitled, in a rather later hand, *Dicta cujusdam Goliardi Anglici*. It may be observed, *en passant*, that the word *dicta* was used nearly in the sense of *rithmi*, and that it is the Latin representative of the old French *dit*, used in the same sense; whence our *ditty*.

l. 8. *harlotus*. This word is our *harlot*: but our restricted sense of the word is modern. Its meaning formerly was pretty nearly equivalent to *rascal* or *scoundrel*, and it was applicable indifferently to either sex.

quicquid de me dixerit verum teneatis,
et quod volueritis per eum rescribatis ;
quæ mihi scripseritis vel ore mandatis,
pro posse meo faciam certissime sciatis.
De adventu nobilis nuncii gaudete ;
villam quam intraverit in illa manete,
et hora cum fuerit cum ipso prandete,
mero delectabili calices implete ;
tempus cum sit frigidum ad prunas sedete ;
vinum meracissimum manibus tenete ;
calices si fuerint vacui, replete ;
ut bibat et rebibat sæpe suadete.
Si bene potaverit, certum tunc habete,
vobiscum moram faciet libenter et læte,
in bursa dum repererit staterem monetæ,
et donec haustæ fuerint quindecim metretæ.
Modum si excesserit, blande sustinete ;
quod fit in consortio pandere cavete.
Nunc, fratres karissimi, scribere studete,
ordo vester qualis est modusque dietæ ;
si fas est comedere coctas in lebete
carnas, vel pisciculos fugatos ad rete ;
de Lyæo bibere vel de unda Thetæ ;
utrum frui liceat Rosa vel Agnete ;
cum formosa domina ludere secrete ;
continenter vivere nullatenus jubete.
Qualiter me debeam gerere docete,
ne magis in ordine vivam indiscrete ;
donec ad vos veniam, sum sine quiete :—
quid vobis dicam amplius ?—In Domino valete !
Summa salus omnium, filius Mariæ,
pascat, potet, vestiat pueros Golyæ !
et conservet socios sanctæ confratriæ,
ad dies usque ultimos Enohc et Helyæ !—AMEN.

CONFESSIO GOLIÆ.*

[MSS. Harl. 978, fol. 99, r° (*H.* 1.); Harl. 2851, fol. 14. (*H.* 2.); Harl. 3724, fol. 45, r°. (*H.* 3.); Cotton. Vespas. A. XIX. fol. 55, (*C.* 1.); Vespas. B. XIII. fol. 132, v°. (*C.* 2.). MS. Cantab. Corp. Chr. Coll. No. 450.]

Æstuans intrinsecus ira vehementi,
in amaritudine loquar meæ menti,
factus de materia levis elementi
similis sum folio de quo ludunt venti;
cum enim sit proprium viro sapienti
supra petram ponere sedem fundamenti,
stultus ego comparor fluvio labenti,
sub eodem aere nunquam permanenti.
Feror ego veluti sine nauta navis,
ut per vias aeris vaga fertur avis;
non me tenent vincula, non me tenet clavis,
quæro mei similes et adjungor pravis.
Via lata gradiens more juventutis,
implico me vitiis, immemor virtutis,

l. Æstuo, C. 2. *Æstuor*, C. 1. H. 3.— 2. *loquor*, C. 2.— 3. *F. sum m.*, H. 3.—4. *Folio sum similis*, C. 1. H. 1, 3.—5. *sit enim*, C. 2. H. 1. *sit michi*, C. 1. *sit modo*, H. 3.—9. *F. ergo*, H. 2. C. 1. *sicut* for *sine*, C. 1. *velox n.*, H. 3.—12. *michi*, C. 1. H. 3.—13. *gradior*, C. 1. H. 1, 2, 3.—14. Harl. 2. has *salutis* in this line, and *virtutis* in the next.

* In H. 2. this poem has the rubric *Item Guleardus de Vitæ suæ mutacione.* In H. 1. it follows the Apocalypsis Goliæ, with the rubric *Explicit Apocalypsis, Incipit Confessio ejusdem.* In C. 1. it has the simple title *Confessio Goliæ.*

The pretended drinking song, which has rendered the name of Walter Mapes so popular, was made up from this poem. It is composed of lines 45—52, 61—76. Bale, and after him Leyser, have made two poems of it, one under the title I have given above, a second under the title "Carmen ebriosorum, Lib. i." beginning with *l.* 41, *Tertio capitulo, etc.*

voluptatis avidus magis quam salutis,
mortuus in anima curam gero cutis.
Mihi cordis gravitas res videtur gravis ;
hæc est amicabilis dulciorque favis,
quicquid Venus imperat labor est suavis,
quæ nunquam in cordibus habitat ignavis.
Præsul discretissime, veniam te precor,
morte bona morior, dulci nece necor,
meum pectus sauciat puellarum decor,
et quas tactu nequeo saltem corde mœchor.
Res est arduissima vincere naturam,
in aspectu virginum mentem ferre puram ;
juvenes non possumus legem sequi duram,
leviumque corporum non habere curam.
Quis in igne positus igne non uratur ?
quis in mundo demorans castus habeatur,
ubi Venus digito juvenes venatur,
oculis illaqueat, facie prædatur ?
Si ponas Hippolitum hodie Papiæ,
non erit Hippolitus in sequenti die ;
hunc ad opus Veneris ducunt omnes viæ ;
non est in tot turribus turris Aliciæ.
Secundo redarguor etiam de ludo :
sed cum ludus interest, me dimittit nudo ;

l. 17. *auditur*, C. 1. H. 3. *augetur*, H. 2.—18. *locus est amibilis d. quam*, H. 3. *locus est amabilis dolorque suavos*, C. 2. *levitas amabilis d. f.*, H. 1. —20. *mortibus*, C. 1. H. 3.— 21—24. These lines are only in H. 1.— 26. *conspectu*, H. 3. *ferre p.*, C. 1.—28. *seniumque*, H. 3. *levium est cor.*, H. 1.— 29. *ponitur*, C. 1.—30. *quis Papiæ*, C. 2. *viros V.*, H. 2. *juvenis veniatur*, C. 1.—32. *perdatur*, H. 2.—33—36. These lines are only in H. 1.—38. *dum*, H. 2. *ludis corpore*, C. 1. *corpore*, C. 2. H. 1, 3.—*demitto*, H. 2.

l. 36. *tot turribus*. There is perhaps here an allusion to the innumerable castles which were built and fortified throughout England in the time of the presumed writer of this poem, Walter Mapes.

frigidus exterius, æstu mente sudo;
tunc versus et carmina meliora cudo.
Tertio capitulo memoro tabernam:
illam nullo tempore sprevi, neque spernam,
donec sanctos angelos venientes cernam,
cantantes pro mortuo requiem æternam.
Meum est propositum in taberna mori:
vinum sit appositum morientis ori,
ut dicant cum venerint angelorum chori,
"Deus sit propitius huic potatori!"
Poculis accenditur animi lucerna;
cor imbutum nectare volat ad superna:
mihi sapit dulcius vinum in taberna,
quam quod aqua miscuit præsulis pincerna.
Loca vitant publica quidam poetarum,
et secretas eligunt sedes latebrarum;
sudant, instant, vigilant, nec laborant parum,
et vix tandem reddere possunt opus clarum.
Jejunant et abstinent poetarum chori,
lites vitant publicas et tumultus fori;
et ut carmen faciant quod non possit mori,
moriuntur studio, subditi labori.
Unicuique proprium dat natura munus:
ego nunquam potui scribere jejunus;
me jejunum vincere posset puer unus;
sitim et jejunium odi tanquam funus.

*l.*39. *frigore e. intus æstu s.*, C. 2. *mentis æstu ludo*, C. 1. *mentis astu s.* H. 3. *æstu intus s.*, H. 1.—41. *memoror*, C. 2.—42. *hanc in n.*, C. 2. *sperni*, H. 2. 44. *pro anima*, C. 1. *pro mortuis*, C. 2.—46. *ut sint vina proxima*, H. 1.—54. *tenebrarum*, H. 3.—55. *student*, C. 1, 2. H. 1, 3.—56. *carmen cl.*, H. 3. —58. *vias*, C. 1. *v. rixas p.* H. 1.—59. *Carmen hii faciunt..possunt*, C. 1. *ut non possint*, C. 2. *et ut opus*, H. 1. *quod non possint*, H. 3.—60. *studiis*, H. 1. *mori volunt st. subjecti*, H. 3.—63. *potest*, H. 1. *posse*, H. 3.—64. C. 2. ends with this line.

Unicuique proprium dat natura donum:
ego versus faciens bibo vinum bonum,
et quod habent melius dolia cauponum;
tale vinum generat copia sermonum.
Tales versus facio quale vinum bibo:
nihil possum scribere nisi sumpto cibo;
nihil valet penitus quod jejunus scribo,
Nasonem post calices carmine præibo.
Mihi nunquam spiritus poetriæ datur,
nisi tunc cum fuerit venter bene satur;
cum in arce cerebri Bacchus dominatur,
in me Phœbus irruit et miranda fatur.
Ecce vitæ proditor vanitatis fui,
ne qua me redarguunt servientes sui;
sed eorum nullus est accusator sui,
quamvis volunt ludere scelereque frui.
Jam sum in præsentia præsulis beati,
secundum dominici regulam mandati;
mittat in me lapidem, neque parcat vati,
cujus non est animus conscius peccati.
Sum locutus contra me quicquid de me novi,
et virus evomui quod tam diu fovi;
vita vetus displicet, mores placent novi;
homo videt faciem, sed cor patet Jovi.
Jam virtutes diligo, vitiis irascor;
renovatus animo, spiritu renascor:
quasi modo genitus, lacte novo pascor,
meum ne sit amplius vanitatis vas cor.

l. 69. *faciens*, H. 2.—70. *nunquam*, C. 1.—71. *valent..quæ*, H. 1.—73. *poesiæ*, C. 1.—74. *nisi meus f.*, C. 1.—75. *Dum*, H. 1.—77-80. These lines are only in H. 1.—81. This and the three following lines are omitted in H. 2 and 3. *sed nunc*, H. 1. *abbatis*, C. 1, 2.—85. *Cum l.*, H. 2.—86. *jam diu*, C. 1.—91. *geniti*, C. 1. *Quo si novus g.?* H. 3.—92. *nec sit meum*, H. 1. *ne meum sit*, C. 1.

Præsul Coventrensium, parce confitenti ;
fac misericordiam veniam petenti,
et da pœnitentiam culpas sic dicenti :
feram quicquid jusseris animo libenti.

GOLIAS IN RAPTOREM SUÆ BURSÆ.*

[MSS. Harl. 978, fol. 103, r°. (*H.* 1.); 2851, fol. 12, v°. (*H.* 2.); Flacius Illyricus, p. 160. (Fl.).]

Raptor mei pilei morte moriatur,
mors sit subitanea, nec prævideatur,
et pœna continua post mortem sequatur,
nec campis Elysiis post Lethen fruatur.
Raptor mei pilei sæva morte cadat,
illum febris, rabies, et tabes invadat ;

l. 93. This last quartain is omitted in H. 2. In the first line, H. 1. reads *O pastor ecclesiæ*, and H. 3, *Præsul mihi cognite.*—95. *vere penitenti*, H. 1. *mihi penitenti*, H. 3.

l. 2. *præjudicatur*, H. 1.—4. *feratur*, H. 2. *trans Lethen*, Fl.—6. *scabies*, Fl.

l. 93. *Præsul Coventrensium.* This reading is given by only one of the MSS. which I have collated, but that is one written in the thirteenth century. Perhaps the bishop alluded to throughout the poem was Hugh de Nunant, who occupied the see of Coventry from 1186 to 1199. He was, like Mapes, a great opponent of the monks, and expelled them from Coventry in order to introduce secular clerks in their place. The monkish writers in return represent his life as having been very irregular. He died in Normandy, and his *Confession* and *Penitence* is represented by the monkish historians as being very remarkable. "Cum ingenti mærore recognovit qualiter expulsis monachis Coventrensibus, ad cumulum omnium malorum clericos introduxit. Ad cujus flagitii satisfactionem, aliud genus correctionis non invenit, nisi ut in eorum habitu vitam finiret." (Matth. Paris, p. 192.). His successor, Geoffrey de Muschamp, restored the monks and turned out the secular clerks.

* In the Harl. MS. 978, this poem is entitled simply Gol. In the other Harleian MS. it is entitled *Rithmus Guleardi de pilleo furato ab Episcopo dato.* There is nothing in the poem itself to justify the finishing clause of this last title.

hunc de libro Dominus vitæ sanctæ radat;
hunc tormentis Æacus cruciandum tradat.
Ei vita brevis sit, pessimusque finis!
nec vivat fœliciter hic diebus binis;
laceret hunc Cerberus dentibus caninis,
laceratum gravius torqueat Erinnys.
Nunquam diu bajulet illi colum Cloto;
cesset filo Lachesis tracto nondum toto;
filum rumpat Atropos, nec fruatur voto,
et miser presbytero corruat remoto.
Excommunicatus sit in agro et tecto!
nullus eum videat lumine directo!
solus semper sedeat similis dejecto:
hunc pœnis Tartareis cruciet Alecto.
Ille rebus omnibus quas habet emunctus,
nec confessus occidat, oleo nec unctus,
morte subitanea palleat defunctus,
Judæ traditori sit inferno conjunctus.
Hoc si quis audierit excommunicamen,
et non observaverit præsulis examen;
nisi resipuerit corrigens peccamen,
anathema fuerit! fiat, fiat. AMEN.

l. 9. *ejus vita*, H. 2, Fl. In H. 2. the second line of this tetrastich is made the fourth. — 12. *herinis*, H. 2. *Erynis*, H. 1. — 13. *illum dolum*, H. 1. *illi bajulet pie colum C.*, H. 2. — 15. *rumpet*, H. 1. — 16. *sed miser*, H. 2. — 17. *vel in tecto*, H. 2, Fl. — 20. *Hinc.. crucietur lecto*, Fl. — 22. *vel unctus*, H. 2. *inconfessus.. non*, Fl. — 23. *pallida*, Fl. — 24. *sit in inferno junctus*, H. 2. *vice traditoris*, H. 1. — 25. *istud cum audierit*, H. 2. — 26. *si non*, H. 2. *resipiscat hic*, Fl.

l. 18. *lumine directo.* This is an allusion to an ancient and long prevalent superstition. Few believed themselves safe from the baneful influence of the *evil eye*. In the early Anglo-Saxon poem of Beowulf it is similarly noticed (*l.* 3522.):—

" eft sona bið
þæt þec ádl oððe ecg
eafoðes ge-twæ'fed,
oððe fy'res feng,
oððe flódes wylm,
oððe grípe meces,
oððe gáres fliht,
oððe átol yldo,
oððe *eágena bearhtm*,
for-siteð ȝ for-sworceð."

GOLIAS DE CONJUGE NON DUCENDA.*

[MS. Harl. 978, fol. 125, v°. (*H.*) ; MSS. Cotton. Vespas. E. XII. (*C.* 1.); and Titus, A. XX. fol. 63, v°. (*C.* 2.) ; MS. Cantab. Corp. Chr. Coll. No. 450. ; MS. Bodl. Oxon. 2159 (Bodl. 496.) fol. 230, r°. ; MS. Bodl. 851 (Bern. 3041.) ; MS. Ashmol. 754, fol. 127, v°. ; MS. Rawlinson, B. 214.]

Sit Deo gloria, laus, benedictio !
Johanni pariter, Petro, Laurentio,
quos misit Trinitas in hoc naufragio,
ne me permitterent uti conjugio.
Uxorem ducere quondam volueram,
ut viam sequerer multorum miseram,
decoram virginem, pulcram, et teneram,
quam inter alias solam dilexeram.
Hinc quidam socii dabant consilium
ut cito currerem ad matrimonium ;
vitam conjugii laudabant nimium,
ut in miseriis haberent socium.

l. 7. *pinguem et*, H.—9. *quondam*, C. 1.—10. *currerem miser ad miserum*, H. —11. *viam*, H.—12. *ut tunc me miserum*, H.

* This poem, which appears to have been extremely popular, is a remarkable specimen of the gross satirical attacks upon the female sex which were common in the middle ages. An early French translation of it, and a later English one, will be given at the end of the present volume. I have only collated the three MSS. in the British Museum. The title in the Harleian is *De tribus angelis qui retraxerunt a nuptiis*. The title I have retained is given by MS. Cotton. Vespas. E. XII. The other Cotton. MS. has no title, but at the end the rubric, *Explicit dissuasio nubendi Goliæ, etc.* The Rawlinson MS. at Oxford has the rubrics, *Incipit Naufragium Nubentium secundum Goliam*, and *Explicit Apocalypsis Golyæ de Naufragio Nubendi*. The variations in the name of the person who is hindered from being married are noticed and explained in the Introduction. By the kindness of my friend Mr. Halliwell, I am enabled to add on this point the variations of the four Oxford MSS. : the Bodl. 496, has *Gilbertus ;* the Rawlinson MS. *Golias ;* and the Ashmolean MS. *Galwinus ;* the Bodleian 851, *Gauterus*.

Tam cito nuptias volebam fieri,
ut de me misero gauderent miseri;
sed per tres angelos quos missos repperi
me Deus eruit a porta inferi.
Accensus siquidem amore virginis
in verno tempore, cum sol in geminis;
istam eligerem ex cunctis fœminis,
ut ei nuberem in fide numinis.
Cujus imperium volebam subjici,
et collum subdere pœna multiplici,
sed ad me charitas Patris magnifici
venit per angelos in forma triplici.
In valle siquidem quam Mambre dicimus
misit tres angelos Deus altissimus,
inter quos loquitur Johannes ultimus,
os habens aureum, vir consultissimus.
In tribus angelis accessit Trinitas,
quibus vox varia, sed sensus unitas,
ut innotesceret uxoris pravitas,
cor semper varium, carnis fragilitas.
P. de Corbolio uxorem fragilem,
probat Laurentius stultam et labilem,

l. 16. *portis*, C. 1.— 17-20. Omitted in H.— 18. *æstivo tempore*, C. 2.— 19. *eligeram*, C. 1.— 21. *sic in perpetuum v. s.*, H.—23. *trinitas*, H.— 25. *valle duplici*, C. 1. *triplici*, C. 2. *legimus*, H.—30. *cordis*, C. 1.—33. *sed et hoc instruit*, H. *primo colloquio*, C. 2.

l. 26. *Johannes.. os habens aureum.* St. John Chrysostom.

l. 33. *P. de Corbolio.* Petrus de Corbolio was a famous theologian of Paris, first Archbishop of Cambray, and afterwards, about A.D. 1200, Archbishop of Sens. He published commentaries on several parts of Scripture.

l. 34. *Laurentius.* This may refer to Laurence of Durham. Fabricius has been led by some inaccurate catalogue into the error of attributing to Laurence of Durham the poem we here print, under the title "Versus de Dissuasione Conjugii, MSti. in eadem (Bodl.) Bibl. inter libros Is. Vossii."

Johannes asserit hanc nunquam humilem,
sed superbissimam et irascibilem.
Datur potentia P. de Corbolio,
quæ notat firmitas et petræ ratio ;
hic prius loquitur de matrimonio,
et de nubentium labore vario.
Volentem igitur uxorem ducere
cæperunt angeli me redarguere,
et de conjugii loquentes onere,
cæpit per ordinem et primus dicere :—
" Qui ducit conjugem se nimis onerat,
a cujus onere mors sola liberat ;
vir servit conjugi, et uxor imperat,
et servus factus est qui liber fuerat.
Semper laboribus labores cumulat,
et labor advenit, et labor pullulat;
ipse est asinus quem uxor stimulat,
ut pascat filios quos ipsa bajulat.
Est et conjugium longa miseria,
dolor continuus post puerperia ;
experti conjuges horrent conjugia,
qui crucem bajulant, sed in angaria.
Semper se mulier infirmam asserit,
et vomit nauseam postquam conceperit ;
at vir laboribus se multis atterit,
et tunc incipiet cum consummaverit.
Cum res conjugibus succedunt prospere,
uxores asserunt se totum facere ;

l. 35. *stabilem*, C. 1.—37. *detur p. Petri initio*, C. 1. *Petri potentia detur in.*, C. 2.—38. *nota.. Petri*, C. 1. *firmiter*, C. 2.—39, 40. *uxorem fragilem et plenam tædio | dicit, et morbidam ex parte nimio*, C. 1, 2.—41-44. These lines are only in H.—45. *seipsum on.*, C. 1, 2.—50. *nam lab.*, C. 2. *præterit*, C. 1, 2.—51. *et hic est*, C. 1.—52. *ipsa procreat*, C. 2.—53. *longa c. est penitentia*, C. 1. *conjugii .. patientia, at penitentia*, C. 2.—55. *expertes conjugis*, C. 2.—56. *quæ crucem præparant atque supplicia*, C. 1, 2.—58. *bibit et comedit, mungit et egerit*, C. 1, 2.—59. *et vir*, C. 1.—61-64. Omitted in H.

si fiant pauperes, volunt arguere
quod propter conjuges sunt ipsæ miseræ.
Marito plurima sunt necessaria,
pro se, pro conjuge, ac pro familia;
et non legitime tractans negocia
mercando cogitur uti fallacia.
Vix sibi sufficit vir operarius,
et ducit conjugem doloris nescius,
cum infans nascitur frater est anxius,
tunc exit lacrimans doloris filius.
Instat laboribus causa pecuniæ,
ne fames urgeat ventres familiæ;
laborat jugiter et sine requie,
et cras incipiet ut fecit hodie.
Vir lassus dormiens labores sompniat:
sic se continue labore cruciat,
ut pascat conjugem quam nunquam satiat,
Golias igitur uxorem fugiat."
Hinc sapientia datur Laurentio;
nam laurus viridis cum pleno folio
viret in hyeme sicut in Junio;
hic sequens loquitur sic de conjugio:—
"Est stulta mulier semper, et varia,
et multa rapitur per desideria;
si vir non dederit sufficientia,
se totam polluit per adulteria.
Ut vestes habeat, quærit adulterum;
et ut refrigeret ardorem viscerum,

l. 64. *homines*, C. 2.—66. *proque f.*, C. 1, 2.—67. *et modo quolibet*, C. 1, 2.—70. *qui ducit*, C. 2.—71. *partus*, C. 1, 2.—72. *exit Benjamin*, C. 1, 2.—77. *laborem*, H.—78. *vir se*, C. 2. *sicque continuus labor se cruciat*, C. 1.—80. *Galvinus*, H. *Gauterus*, C. 1. *Golius*, C. 2.—81. *nunc*, C. 2.—82. *viret*, H.—83. *Julio*, C. 2.—84. *et de*, H.—85. *semperque*, H.—88. *polluet*, C. 1, 2.—89. *si vestes*, C. 2.—90. *ardoris vitium*, C. 1.

tota succenditur amore munĕrum,
spernitque misera maritum miserum.
Cito substantia mariti præterit,
postquam adulterum uxor dilexerit:
quicquid laboribus vir acquisierit,
hoc dat adultero, maritum deserit.
Petit licentiam uxor nefaria
ut vadat peregre per monasteria,
et tecta subiens prostibularia,
plus illa celebrat quam sanctuaria.
Uxor adultera dimisso gremio
vix potest argui de adulterio;
ut navis transiens maris in medio,
non comprehenditur ullo vestigio.
Qui ducit conjugem, rancorem induit;
pascit adulteram qui se prostituit,
partum alterius hæredem statuit,
et nutrit filium quem alter genuit.
Hic dolor maximus est et obprobrium,
susceptus filius per adulterium,
quem uxor propria scit esse spurium,
maritus fatuus appellat filium.
Uxor adultera se multis copulat,
et cum adulteris se totam maculat;
at vir cotidie laborans ejulat,
et pascit conjugem quam alter bajulat.

l. 93—96. These lines are omitted in H.—97. *quærit*, C. 1, 2.—98. *ad mon.*, H.—99. *subiat*, C. 1. *subiciens*, C. 2,—100. *ipsa*, C. 1, 2.—101—104. These ines are omitted in C. 1, 2.—107. *adulteri*, C. 1.—109. *labor*, H.—110. *conceptus filius*, C. 2. *conceptum filium*, C. 1.—111. *mater propria*, C. 1, 2.—114. *et nichilominus se castam simulat*, C. 1, 2. in which MS. this quartain precedes the two which here go before it.—115. *sed vir continue labores cumulat*, C. 1, 2, except that the latter has *sic* for *sed*.—116. *ut.. baculat*, C. 1, 2.

Hæc est iniquitas omnis adulteræ,
quæ virum proprium vellet non vivere ;
ut det adultero non cessat rapere ;—
desistat igitur Golias nubere.
Johannes sequitur in quo est gratia,
afflatus spiritu majori copia ;
hic sicut aquila videt subtilia,
et ita disputat super conjugia.
Vere conjugium est summa servitus ;
duplex angustia carnis et spiritus :
sic homo trahitur sicut bos venditus,
ut sit perpetuo labori subditus.
Qui ducit conjugem ad jugum ducitur,
et pœnas nesciens ad pœnam nascitur ;
uxorem capiens plus ipse capitur,
nam semper serviens servus efficitur.
Nam omnis mulier est irascibilis,
fallax et invida et nunquam humilis ;
maritus factus est asello similis,
qui est ad onera semper passibilis.
In adjutorio facta est fœmina,
ut salvet generis humani semina ;
in cunctis aliis est viro sarcina,
ut semper domini vult esse domina.
Bonarum conjugum est summa raritas,
de millenario vix erit unitas :
est viri melior quædam iniquitas,
quam benefaciens uxoris æquitas.

l. 117. *istud est proprium omnes*, C. 1. *Illud*, C. 2.—118. *maritum p. non velle v.*, C. 1, 2.—120. *Galterus*, C. 1. *Galwinus*, C. 2.—121. *loquitur*, C. 1, 2.—123. *vidit*, C. 1.—125. *summe*, H.—130. *et pœnam sent.*, C. 2. *et pœnas nesciens*, H.—132. *et semper*, C. 1, 2.—133. This and the next seven lines are omitted in H. *nam semper*, C. 2.—137. *adjutorium*, C. 2.—140. *et tamen*, C. 2.—141. *caritas*, H.—142. *in m.*, C. 1, 2.—143. *viro*, C. 1.—144. *pravitas*, H.

Vir bonæ conjugis beatus dicitur;
sed bona mulier vix unquam legitur;
aut erit contumax aut fornicabitur,
nec virum proprium juxta se patitur.
Omnem suscipiet virago masculum,
omnemque subdita vincit testiculum.
Quis potest conjugis implere vasculum?
nam una mulier fatigat populum.
Insatiabilis vulva non deficit,
nec unam feminam vir unus reficit;
iccirco mulier se multis subjicit,
et adhuc sitiens non dicit sufficit.
Quis satisfaciet illi per coitum?
qui nimis coeunt incurrunt obitum,
ei non serviet quisquam ad libitum,
ut reddat tociens carnale debitum.
Iccirco plurimæ fiunt adulteræ;
tædet quam plurimas maritas vivere:
cum nullus feminæ possit sufficere,
dico quod nemini expedit nubere.
Est lingua gladius in ore feminæ,
qua vir percutitur tanquam a fulmine;
per hanc hilaritas fugit ab homine,
domus subvertitur australi turbine.
Manet in conjuge fides exigua,
postquam superbiæ sumpserit cornua;
de lingua conjugis prava et nocua
fulgura prodeunt, nubes, tonitrua.
Fumus, et mulier, et stillicidia
expellunt hominem a domo propria;

l. 148. *præesse patitur*, C. 1. *prodesse*, C. 2.—149. *accipiet fœmina*, C, 1, 2. —154. *afficit*, C. 1.—157. *satisfaceret*, C. 1, 2.—159. *si non servierat*, C. 1. 160. *si reddat*, C. 2.—161. *fuerunt*, H.—162. *plurimos*, C. 2. *nec sic permitterent m.*, H.—168. *evertitur*, C. 1, 2. *ut austro turb.*, H.—169—172. These lines are omitted in H.—174. *compellunt*, H.

vir blande loquitur, dat verba mollia,
illa multiplicat lites et jurgia.
Voluntas conjugis semper perficitur;
sin autem, litigat, flet, et irascitur:
vir autem patiens clamore vincitur,
et cedens conjugi domum egreditur.
Serpentis capite nihil astutius;
et nequam conjuge nihil est nequius;
nam cum leonibus morarer potius
quam nequam conjugi fuissem socius.
Omni supplicio mors est amarior;
est tamen mulier morte crudelior;
mors enim præterit ut hora brevior,
sed mortem superat languor prolixior.
Uxorem capiens et mortem accipit;
cum putat vivere tunc mori incipit:
vivendi tædium in mentem concipit,
et, ea mortua, vita mox incipit.
Qui est cum conjuge semper affligitur,
et mori cupiens languere cogitur:
hic dolor maximus dolorum dicitur,
ut rubus ardeat qui non consumitur.
Quid dicam breviter esse conjugium?
certe vel tartara, vel purgatorium.
Non est in tartara quies aut otium,
nec dolor conjugis habet remedium.
Ingressus tartari sunt viro nuptiæ;
est ibi mulier in loco furiæ,

l. 177. *efficitur*, H.—178. *cum autem*, C. 2.—179. *maritus fatuus cl.*, C. 1, 2.—181–184. Omitted in H.—184. *malæ conj.*, C. 2.—186. *sed mala mulier*, C. 1. *sed nulla*, C. 2.—189—192. Omitted in H.—190. *vivere, mori jam in.*, C. 2.—193. *sub conjuge*, C. 1. *sub jugo premitur*, C. 1, 2.—194. *langore*, C. 2.—196. *et non*, C. 1.—198. *mortem vel tartarum*, C. 2. *tartarum*, H.—199. *tartaro*, C. 2.—200. C. 1. ends with this line.

nati qui devorant sicut et bestiæ ;
pœnæ difficiles et multifariæ.
Quis potest conjugis ferre molestias,
labores varios et contumelias ?
labor et tædium restant post nuptias ;—
uxorem igitur, Golia, fugias.
Post hæc angelico finito nuncio,
tactis epistolis et euvangelio,
ipsis trahentibus me de incendio,
respondi breviter, " vobis consentio."

l. 204. *multiplices*, C. 2.—*Galwine*, H.

GOLIAS DE EQUO PONTIFICIS.

[MS. Harl. 2851.].

PONTIFICALIS equus est quodam lumine cœcus,
segnis et antiquus, morsor, percursor iniquus ;
nequam propter equam, nullamque viam tenet æquam,
cespitat in plano, nec surgit poplite sano :
si non percuteret de vertice sæpe capistrum,
et si portaret passu meliore magistrum,
nil in eo possemus equo reperire sinistrum.

EPIGRAMMA DE MANTELLO A PONTIFICE DATO.

[MS. Cotton. Cleop. B. IX. fol. 11, v°.]

PONTIFICUM spuma, fæx cleri, sordida struma,
qui dedit in bruma mihi mantellum sine pluma.
Dic mihi, mantelle, tenuis, macer, et sine pelle,
si potes, expelle pluviam rabiemque procellæ.
Inquit Mantellus, " Mihi nec pilus est neque vellus ;
inplerem jussum, sed Jacob non Esau sum."

EPIGRAMMA DE GOLIARDO ET EPISCOPO.*

[MS. Arundel. No. 334, art i. (*A.*); MS. Cotton. Cleop. B. IX. fol. 16, r°. (*C.*); MS. Harl. 978. fol. 103, v°. (*H.*)]

GOLIARDUS.

NON invitatus venio prandere paratus;
sic sum fatatus, nunquam prandere vocatus.

EPISCOPUS.

Non ego curo vagos, qui rura, mapalia, pagos
perlustrant, tales non vult mea mensa sodales.
Te non invito; tibi consimiles ego vito:
me tamen invito potieris pane petito.
[Ablue, terge, sede, prande, bibe, terge, recede.]

ALIUD EPIGRAMMA DE IISDEM.

[MS. Arundel, No. 334.]

GOLIARDUS.

SI dederis vestes quæ possunt pellere pestes,
dii mihi sunt testes, erimus Pylades et Orestes.

EPISCOPUS.

Si post hoc dictum nummos quæras vel amictum,
non est delictum si quis tibi præbeat ictum.
Si tibi præbetur læto vultu quod habetur,
dicas esse satis quod confertur tibi gratis.
Si tibi collatum nullatenus est tibi gratum,
quod tecum latum fuerit, fac esse paratum.
Conde, tene quod habes; si monstres, tunc tua perdes.

l. 2. *prandebo*, H.—3. *magos*, C. which MS. transposes the two last lines, and places them before the third.—5. *sed con. tibi*, A.—6. *vesceris*, A.—7. This line is only given in A., and does not appear to have belonged to the original.

* In H. the title of the Epigram is simply *Gol'*. The other MSS. give no title, but the rubrics *Goliardus* and *Episcopus* are found in A.

GOLIÆ DIALOGUS INTER AQUAM ET VINUM.*

[MS. Cotton. Titus, A. xx. fol. 63, r°. (*C.*); MS. Reg. 8 B. vi., fol. 1, r°.; Camb. Bibl. Publ. Ee. vi. 29, art. 2. (*Ca.*); MS. Clare Hall; Oxon. MS. Ashmol. 754, fol. 124; Bodl. 496. (MS. 2159.) fol. 227. v°.]

Cum tenerent omnia medium tumultum,
post diversas epulas et post vinum multum,
postquam voluptatibus ventris est indultum,
me liquerent socii vino jam sepultum.
At ego in spiritu non in carne gravi,
raptus sum et tertium cœlum penetravi,
ubi sacratissima quædam auscultavi,
quæ post in concilio fratrum reseravi.
Dum sederet equidem in excelsis Deus,
et cæpisset spiritus trepidare meus,
ecce in judicio Thetis et Lyæus
intrant, et alteruter actor est et reus.
Thetis in exordio multum gloriatur,
dicens, "Mihi merito laus et honor datur,
cum sim ex quo machina mundi firmabatur,
et super me spiritus Dei ferebatur."
Bacchus ad hæc incipit talia referre,
"Mos est prius vilia, cara post conferre;

l. 1. *medium omnia*, Ca.—4. *vinum*, Ca.—6. *ad tertium*, Ca.—9. *Cum*, C. 10. *sepisset*, Ca.—11. *judicium*, Ca.—12. *alterutrum*, Ca.—15. *dum..confirmabatur*, Ca.—16. *Domini spiritus*, C.

* This elegant little poem was paraphrased in, or rather made the foundation of, an early French poem, entitled *La Desputoison du Vin et de l'Iaue*, which has been printed by M. Achille Jubinal (in his Nouveau Recueil des Contes, Dits, Fabliaux, &c. Paris, 1839, vol. i. p. 293.) from a MS. in the Bibl. du Roi, of the earlier part of the fourteenth century. Warton (H.E.P. i. cxxvi.) calls this poem, "a ridiculous piece of scurrility!"

sic et Deus voluit te prius proferre,
et me post, ut biberent peccatores terræ."
"Meum decus admodum Deus ampliavit,
quando me de puteo potum postulavit;
de torrente siquidem, attestante David,
bibit et propterea caput exaltavit."
"Cum in vite Dominus fructum dedit istum,
uvæ nil aquaticum fecit intermixtum;
ergo qui potaverint vinum aqua mixtum,
sunt adversus Dominum vel adversus Christum."
"Me contentus respuit Nazarenus vina,
cum in me sit posita vitæ medicina,
quod ex Euvangelica patet disciplina,
cum sanaret angelus ægros in piscina."
"Tandem si te jugiter lambat Nazaræus,
quam tamen salutifer sit effectus meus
patet, cum apostolus docet atque Deus,
ut me propter stomachum bibat Timotheus."
"Medecinæ Naaman liquerunt humanæ,
nec prodesse poterant cuti male sanæ,
sed voces propheticæ non fuerunt vanæ,
postquam fuit septies lotus in Jordane."
"Cæsus a latronibus Ierosolymita,
visus a presbytero, visus a levita,
incuratus forsitan extitisset ita,
ni fuissent vulnera vino delinita."
"Cum tu causa fueris intemperiei,
ego sum apposita tuæ rabiei;
quia, sicut legitur, aquæ non Lyæi
impetus lætificat civitatem Dei."

l. 19. *offerre*, C.—21. *amplicavit*, Ca.—22. *poculavit*, C.—24. *posteat*, Ca.—25. *Dum*, Ca.—34. *salutiferus*, Ca.—35. *apostolis docet immo*, C.—38. *prodesse ut poterunt cute*, C.—39. *cui voces*, C.—40. *fuerit*, Ca.—43. *vita*, C.—44. *si*, Ca.

"Tu tanquam vilissima funderis in planum,
ego velut nobile mittor in arcanum;
te potat in montibus pecus rusticanum,
sed meus lætificat potus cor humanum."
"Fructum temperaneum reddit excolenti
lignum quod est proximum aquæ defluenti;
profert fructus segetis longe venienti,
prodest aqua frigida viro sitienti."
"Satis contemptibilis et satis egena,
si qua forte sumitur sine vino cœna:
non exterret homines paupertatis pœna,
cum me promptuaria sint eorum plena."
"Primam partem fidei ego reseravi,
quando Dei filium in Jordane lavi;
et figuras veteris legis consummavi,
cum de suo latere foras emanavi."
"Ad baptismi gratiam venit per me reus;
per me multos homines jungit sibi Deus;
nec fuit, ut legitur, aqua, sed lyæus,
de quo dixit Dominus, 'Hic est sanguis meus.'"
"Ego pulcritudinis, ego claritatis
mater sum, et omnibus offero me gratis;
ego pratis aufero pestem siccitatis,
desuper cum intonat Deus majestatis."
"Quantumcumque sapidus, quantum quoque carus,
sine vino traditus, cibus est amarus;
tuo gaudet poculo pauper et avarus,
sed calix inebrians o quam sum præclarus!"
"Ego flammas tempero solis in pruinis,
potum do volucribus, opem molendinis,

l. 50. *ego vero nob.*, Ca.—52. *noster*, C.—53. *excellenti*, C.—54. *aquo*, Ca. —55. *segetes*, Ca.—56. *confert*, Ca.—64. *Christi latere*, C.—65. *baptismum ..te*, C.—68. *sanctus*, C.—70. *in omnibus*, C.—71. *pestes*, C.—72. *intonuit*, Ca.—73. *Christum, cumque.. Christum*, C.—74. *traditur*, Ca.—75. *populo, poculo*, C.—76. *Christum sum*, C.

et mundum circueo fluctibus marinis,
ubi sunt reptilia quorum non est finis."
" Ego de palmitibus in torcular ivi,
et exinde vegetans ventrem introivi,
vasculorum genera multa pertransivi,
et in potatoribus requiem quæsivi."
" Ratio confunditur, oculi cæcantur,
hiis qui tuis potibus nimis immorantur;
blande dum ingrederis, extra mordicantur,
et velut a reguli morsu venenantur."
" Potus tuus pestifer, potus est mutatus,
cum fuit ad nuptias Jesus invitatus;"
" Per te Noe femora dormit denudatus,
unde maledicitur irridendo natus;
per te mundo prodiit partus infamatus,
cum fuit in montibus Loth inebriatus."
" Tu deceptrix omnium, quibus dum te præstas
placidam post fluctibus, subditis infestas;
rogat super alias David res honestas,
'Ne demergat,' inquiens, 'aquæ me tempestas!' "
" Prohibetur homini Pauli disciplina
vinum, ut luxuriæ turpis officina;
nulla virtus colitur ubi regnant vina,
quibus lege trahitur prudens a divina."
" Vinum luxuriæ tibi coaptatur,
cum incesto filio Jacob imprecatur;
qui fusus ut aqueus liquor increpatur,
dum per eum patruus thorus maculatur."
" Ego sapientiæ sum assimilata,
cujus alma pectora fonte sum potata,
qua quæ semel fuerint corda fœcundata,
non affliget amplius sitis iterata."

l. 87. *ingrederem*, C. *medicantur*, Ca.—89. *pestifer est et*, Ca.—90. *jurgias*, C.—95. *hominum*, C.—96. *subdito*, Ca.—98. *non*, C.—106. *cum*, C.

" Sponsus sponsæ numerans singula decora,
ut amborum oscula conjugantur ora,
vinum super alia bona potiora
ponit quæ sunt vilia sponsæ meliora."
" Ad cœlestis speciem ego Trinitatis
una sum de testibus terræ commendatis,
unde fons exprimitur per me charitatis,
in vitam exiliens sempiternitatis."
" Per quam dies gratiæ gentibus illuxit,
quam ex vinis vineam sponsam sibi duxit,
sponsus in vinariam cellam introduxit,
ubi quo sit ordine charitas instruxit."
" Dextro templi latere meus est egressus,
per me culpæ luitur si quis est excessus,
actus elemosinæ mystice concessus
est mihi quo criminum ignis est oppressus."
" Virtus per te siquidem vitæ figuratur,
si per me compunctio cordis designatur,
quod Deo virgineus pudor geminatur,
cum reus conteritur et justificatur."
" Si qui falsos hactenus coluerunt deos,
si renasci faciant se per fontes meos,
rex in cœlo respicit et absolvit eos,
nec qui cœlos habitat irridebit eos."
" Ex vino prædicitur hostia reorum,
in vino diluitur stola beatorum,
vinum Jacob additur pro summa bonorum,
vinum tandem bibitur in regno cœlorum."

l. 111. *venerans*, Ca. — 120. *sponsa*, Ca. — 121. *vinaria celum*, Ca. — 125. *justitiæ*, Ca. — 126. *terminum equis*, Ca. — 129. *quo Deus*, Ca. — 130. *dum*, Ca.—131. *si quos*, Ca.—134. *cœlis*, Ca.—135-146. These lines are omitted in Ca., and instead of them we have the three following, *Viam cœli dare est actuum meorum, | per me subitravit hic Deus cœlorum | ubi collocatæ sunt animæ sanctorum.*

"Laudem meam placite quisquis intuetur,
calix aquæ frigidæ penset quid meretur,
super cœlos legitur aquam, ergo detur,
quod ex vini meritis nusquam superetur."
"Vitis non deseruit vinum ut regnaret,
vinum hic præposuit qui non commutaret,
vinum sponsus miscuit cum sponsa præparet,
aquam venter respuit, calix fractus probaret."
"Israel cum duceret se compendiose
servitutis vinculo contumeliosæ
separavit dominus me miraculose,
ut cantarent canticum Deo gloriose."
"Vini, vir, miraculum noli obaudire,
securos ac nobiles reddit suos mire:
mutis eloquentiam, contractis salire,
dat, et inter verbera facit non sentire.
Si quis causa qualibet cessat a Lyæo,
non resultat canticum neque laus ab eo;
si refectus fuerit tandem potu meo,
tunc decantat 'Gloriam in excelsis Deo.'"
Ad hanc vocem avibus ecce concitatis,
quasi rationibus vini comprobatis,
inclamatur fortius vocibus elatis,
"In terra pax hominibus bonæ voluntatis."
Quorum ecce vocibus tandem post examen
excitatus extuli sompnii velamen,
et laudavi consonans patrem, natum, flamen,
terminans in gloria Dei patris.—AMEN.

l. 148. This line also is omitted in Ca.—158. *gloria*, Ca.—161. *inclamantes .. levatis*, Ca.—163. *quibus ego vocibus*, Ca.—164. *expuli*, C.—165. *laudamur*, Ca. *continens*, C.—166. *gemmirans*, Ca.

CLASS II.—OTHER POEMS ATTRIBUTED TO WALTER MAPES.

DISPUTATIO INTER COR ET OCULUM.

[MS. Harl. No. 978, fol. 119, v°. (*H.*); MS. Cotton. Julius, D. XI. fol. 99, v°.; MS. Reg. 8, B. VI. fol. 29, v°.; Camb. Bibl. Publ. Dd. XI. 78, fol. 199, v° (*Ca.* 1.); and Ec. VI. 29, art. 3. (*Ca.* 2.); MS. Coll. Corp. Chr. No. 481.; MS. Lambeth, 144, fol. 32, v°.; Camden's Remains, p. 301. (*C.*)]

Si quis cordis et oculi
non sentit in se jurgia,
non novit qui sunt stimuli,
quæ culpæ seminaria,
causam nescit periculi,
cur alternant convitia,
cur procaces et æmuli
replicant in se vitia.
Cor sic affatur oculum:
"Te peccati principium,
te fomitem, te stimulum,
te mortis voco nuncium;
tu domus meæ janitor
hosti non claudis ostium;
familiaris proditor
admittis adversarium.
Nonne fenestra diceris
qua mors intrat ad animam?
nonne quod vides sequeris
ut bos ductus ad victimam?
cur non saltem quas ingeris
sordes lavas per lacrimam?

l. 1. *Quisquis*, Ca. 1. C.—8. *replicent*, H. *repliunt*, C.—11. *fontem*, C.—18. *intrahit*, H.—21. *Saltem sordes quas ingeris, cur non lavas p. l.* Ca. 1. C.

aut quare non erueris
mentem fermentans azimam ?"
Cordi respondet oculus :
"Injuste de me quæreris,
servus sum tibi sedulus,
exequor quicquid jusseris ;
nonne tu mihi præcipis
sicut et membris cæteris ?
non ego, tu te decipis,
nuncius sum quo miseris.
Addo quod nullo pulvere
quem immittam pollueris,
nullum malum te lædere
potest, nisi consenseris :
de corde mala prodeunt,
nihil invitum pateris ;
virtutes non intereunt
nisi culpam commiseris.
Cur dampnatur apertio
corpori necessaria,
sine cujus officio
cuncta languent officia ?
quo si fiat irrepio,
cum sim fenestra pervia,
si quod recepi nuntio,
quæ putatur injuria ?"
Cum sic uterque disputat,
soluto pacis osculo,
ratio litem amputat
definitivo calculo ;

l. 23. *exueris*, C. 2.—30. *et ceteris membris*, H.—33. *Adde*, H. *inmittem*, Ca. *immitto*, C. This stanza and the following are transposed in Ca. 1. and C. —39. *introeunt*, Ca. 1.—42. *corporis*, Ca. 2.—43. *obsequio*, Ca. 1,2 .—45. *quod*, Ca. 2.—46. *per me fenestra*, Ca. 2.—49. *Dum*, Ca. 1.

reum utrumque reputat,
sed non pari periculo :
nam cordi causam imputat,
occasionem oculo.

l. 53. *utrumque reum*, Ca. 1, 2. C.—55. *culpam*, Ca. 2.

DIALOGUS INTER CORPUS ET ANIMAM.

[MS. Harl. 978, fol. 88, v°. (*H.*) ; Harl. 2851, fol. Cotton. Titus, A. xx. fol. 163 r° ; Calig. A. xi. fol. 164, v°. ; MS. Reg. 8 B. vi. fol. 18, v°. ; Camb. Bibl. Publ. Ee. vi. 29. art. 1. ; MS. Corp. Chr. Coll. No. 481 ; Oxfd. MS. Bodl. No. 110 (Bern. 1963) ; MS. Douce, No. 54, fol. 36, v°. ; MS. Coll. Univ. B. 14 ; V. Karajan, Frühlingsgabe, 1839, p. 87. (*K.*)]

Noctis sub silentio tempore brumali,
deditus quodammodo sompno spirituali,

The subject of the poem here given was extremely popular throughout the Middle Ages, and appears in almost every language in Europe. We have an Anglo-Saxon poem on this subject so early as the tenth century, in the celebrated Exeter Book, so that our Latin poem must not be looked upon as an original. However it was the foundation of many of the versions which appeared after its publication. Among the MSS. of Emmanuel College, Cambridge, as well as in the collection of Sir Thomas Phillipps, there is a poem on the same subject in medieval Greek. It is well known that at a tolerably early period many of the romances and other poems of Western Europe were carried to Greece.

There can be no doubt that the Latin poem now printed was written in England ; it has been attributed frequently to Walter Mapes ; and manuscripts containing it are common in the English libraries. There has been cited a very early printed edition. My much esteemed friend, Mr. Th. G. von Karajan, of Vienna, has printed this poem in an interesting collection, entitled, Frühlingsgabe für Freunde älterer Literatur, from a Vienna MS. of the fifteenth century, in which eight lines at the beginning, evidently an addition to the original poem, state it to be the Vision of a French hermit, named Philibert. Mr. von Karajan has also printed in the collection just mentioned two early German versions. I have thought it sufficient to collate the Harleian MS. with von Karajan's text. The lines prefixed in the Vienna MS. are these :—

Vir quidam extiterat dudum heremita,
  Philibertus Francigena, cujus dulcis
    vita
  dum in mundo viveret se deduxit ita:
  nam verba quæ prætulit fuerunt pe-
    rita.
Iste vero fuerat filius regalis,
  toto suo tempore se subtraxit malis,
  cum in mundo degeret et fuit vitalis;
  nam visio sibimet apparuit talis."

corpus carens video spiritu vitali,
de quo mihi visio fit sub forma tali.
Dormitando paululum, vigilando fessus,
ecce quidam spiritus noviter egressus
de prædicto corpore, vitiis oppressus,
qui carnis cum gemitu sic plangit excessus.
Juxta corpus spiritus stetit et ploravit,
et his verbis acriter carnem increpavit:
"O caro miserrima, quis te sic prostravit,
quam mundus tam subito prædiis ditavit?
Nonne tibi pridie mundus subdebatur?
nonne te provincia tota verebatur?
quo nunc est familia quæ te sequebatur?
cauda tua penitus jam nunc amputatur.
Non es nunc in turribus de petris quadratis,
sed nec in palatio magnæ largitatis;
nunc jaces in feretro parvæ quantitatis,
reponenda tumulo qui minimo est satis!
Quid valent palatia, pulcræ vel quid ædes?
vix nunc tuus tumulus septem capit pedes.
Quemquam falso judicans a modo non lædes.
Per te nobis misera est in inferno sedes.
Ego quæ tam nobilis fueram creata,
ad similitudinem Domini formata,
et ab omni crimine baptismo mundata,
iterum criminibus sic sum denigrata
per te, caro misera, sumque reprobata.
Vere possum dicere, heu! quod fui nata!

l. 12. *mundus sic prosper*, K.—15. *ubi est fam.*, K.—16. *tua sequens te*, K. —21. *pulchra*, K.—23. *Quemque false judicas*, K.—24. *mihi miseræ est infernalis*, K. — 26. *et ad formam D. tam bene f.*, K. — 27. *ac ad*, K. — 28. *et ut fructum facerem te cum ordinate, | per te sum criminibus graviter damnata*, K.

l. 22. *septem pedes.* The Saxon Chronicle says beautifully of the death of William the Conqueror:—"Se þe wæs ærur rice cyng, ȝ maniges landes hlaford, he næfde þa ealles landes buton *seofon fot mæl;* ȝ se þe wæs hwilon ge-scrid mid golde ȝ mid gimnium, hè læg þa ofer-wrogen mid moldan."

utinam ex utero fuissem translata
protinus ad tumulum! et sic liberata
a pœna tartarea mihi jam parata.
Non est mirum, fateor, quia, dum vixisti,
quicquam boni facere me non permisisti,
sed semper ad scelera pessima traxisti,
unde semper erimus in dolore tristi!
In pœnis miserrima sum et semper ero!
omnes linguæ sæculi non dicerent pro vero
unam pœnam minimam quam infelix fero;
sed magis me cruciat quod veniam non spero.
Ubi nunc sunt prædia quæ tu congregasti?
celsaque palatia, turres quas fundasti?
gemmæ, torques, anuli, quos digito portasti?
et nummorum copia quam nimis amasti?
Quo sunt lectisternia maximi decoris?
vestes mutatoriæ varii coloris?
species aromatum optimi saporis?
vasa vel argentea nivei candoris?
Non sunt tibi volucres, nec caro ferina;
non cignis nec gruibus redolet coquina;
nec murenæ nobiles, nec electa vina;
es nunc esca vermium: hæc est vis divina;
talis peccatoribus imminet ruina!
Tua domus qualiter tibi modo placet?
tibi nonne summitas super nasum jacet?
excæcantur oculi, lingua tua tacet;
nullum membrum superest quod nunc lucro vacet.
Quidquid dudum vario congregasti more,
dolo, fraude, fœnore, metu, vel rigore,

l. 32. *sicque*, H. *et sic*, K.—33. *a diris suppliciis*, H. *quæ nobis sunt*, H.—34. *nec est nimirum· · quod*, K.—35. *quidque*, K.—39. *non possent*, K.—40. *fari pœnam nimiam*, K.—41. *sed quid magis cruciar? v. n. s.*, K.—44. *quos super p.*, K.—46. *ubi.. tam miri d.*, K.—50. *caro vel f.*, H.—51. *nec*, K.—52. This line is omitted in H.—53. *lex*, K.—56. *ecce tibi sum.*, K.—58. *luctu*, K.

BAYERISCHE STAATS-BIBLIOTHEK MUENCHEN

longaque per tempora cum magno labore,
a te totum rapuit sors unius horæ.
Non modo circumdaris amicorum choris ;
cum per mortem cecidit flos tui decoris,
rumpitur cujuslibet vinculum amoris ;
tuæ jam tristitia cessavit uxoris,
de qua dotis gaudium aufert vim doloris.
In tuis parentibus amodo non speres ;
mortem tuam breviter plangit tuus hæres,
quia sibi remanent turres, domus, teres,
et thesauri copia, pro qua modo mœres.
Non crede quod mulier tua, sive nati,
darent quinque jugera terræ sive prati,
ut nos, qui de medio sumus jam sublati,
a pœnis redimerent quas debemus pati.
O caro miserrima, esne modo tuta
quod mundi sit gloria fallax et versuta ?
pessimis et variis vitiis polluta,
et veneno dæmonum nequiter imbuta ?
pretiosis vestibus non es nunc induta,
tuum valet pallium vix duo minuta,
parvo linteamine jaces involuta ;
tibi modo pauperes non ferunt tributa,
quod meruisti præmium nondum consecuta.
Nam licet non sentias nunc tormenta dura,
scito quod suppliciis non es caritura ;
nam testantur omnium scripturarum jura,
pœnas mecum venies postmodum passura.
Quia pater pauperum non eras, sed prædo,
te rodunt in tumulo vermes et putredo.
Hic non possum amplius stare, jam recedo :—
nescis ad opposita respondere credo."

l. 64. *cui per*, K.—66. *et tuæ t.*, K.—67. *tulit vim*, K.—70. *domus et res*, K. —72. *credo tua m. atque tui n.*, H. —73. *duo jugera*, K. —83. *ferent*, K. — 84. *adhuc tuum meritum non es con.*, K. — 85. *et licet*, K. — 86. *scies*, K. — 88. *quod tormenta postmodum mecum es pas.*, K. — 90. *nunc jaces in*, H.

Tandem postquam spiritus talia dixisset,
corpus caput erigit, quasi revixisset;
postquam vero gemitus multos emisisset,
secum quis interrogat locutus fuisset:
"Esne meus spiritus, qui sic loquebaris?
non sunt vera penitus omnia quæ faris;
jam probabo plenius argumentis claris
quod in parte vera sunt, in parte nugaris.
Feci te multociens, fateor, errare,
a bonis operibus sæpe declinare;
sed si caro faciat animam peccare
quandoque, non mirum est, audi, dicam quare.
Mundus et dæmonium legem sanxire mutuam,
fraudis ad consortium carnem trahentes fatuam,
eorumque blanditiis caro seducit animam,
quam a virtutum culmine trahit ad partem infimam,
quæ statim carnem sequitur ut bos ductus ad victimam.
Sed, sicut jam dixeras, Deus te creavit,
et bonam et nobilem, sensuque dotavit,
et ad suam speciem pariter formavit,
et ut ancilla fierem tibi me donavit.
Ergo si tu domina creata fuisti,
et dabatur ratio, per quam debuisti
nos in mundo regere, cur mihi favisti
in rebus illicitis, et non restitisti?
Caro non, sed anima tenetur culpari,
quæ se, cum sit domina, facit ancillari;
caro nam per spiritum debet edomari

l. 99. This line is omitted in K, and the next commences with *quia in*, etc.—102. *et a bonis actibus*, K.—104. *nimirum est, dicas tibi quare*, K.—105. This and the four following lines stand thus in K. *Mundus et dæmonium legem pepigerunt, | fraudis ad consortium carnemque traxerunt, | animam blanditiis suis subtraxerunt, | et ut bos ad victimam secum hanc duxerunt, | ac in imum baratri eam projecerunt.*—110. *sed sic ut prædixeras*, K.—113. *et* is omitted in K.—119. *sinit anc.*, K.

fame, siti, verbere, si vult dominari.
Caro sine spiritu nihil operatur,
cujus adminiculo vivens vegetatur;
ergo si per spiritum caro non domatur,
per mundi blanditias mox infatuatur.
Caro quæ corrumpitur, per se malum nescit:
a te quidquid feceram primitus processit:
cum carni quod spiritus optat innotescit,
donec fiat plenius caro non quiescit.
Tunc, si velle spiritus in opere ducatur
per carnem pedissequam suam, quid culpatur?
culpa tangit animam, quæ præmeditatur
quicquid caro fragilis vivens operatur.
Peccasti tu gravius, dico, mihi crede,
carnis sequens libitum fragilis et fœdæ:
rodunt mea latera vermes in hac æde—
jam non loquar amplius, anima, recede!"
Cui dixit anima, "Adhuc volo stare,
et, dum tempus habeo, tecum disputare,
ut quod mihi loqueris, corpus, tam amare,
volens mihi penitus culpam imputare.
O caro miserrima, quæ vivens fuisti
et fallax et fatua, a quo didicisti
verba tam acerrima quæ jam protulisti?
attamen in pluribus recte respondisti.
Illud esse consonum scio veritati,
obesse debueram tuæ voluntati,
sed tua fragilitas, prona voluptati,
atque mundo dedita, noluit hoc pati;
erimus penitus ergo condemnati.

l. 122. *sine anima*, K.—130. *in actu du.*, K.—134. *peccat tamen gravius*, K. 140. *caro tam*, K.—142. *quod vivens*, K.—143. *stulta, vana, fragilis, a quo*, K. 145. *in partibus*, K.—147. *restitisse debui*, K.—150. This line is omitted in H.

Quando te volueram, caro, castigare
fame vel vigiliis, vel verbere domare,
mox te mundi vanitas cæpit adulare,
et illius frivolis coegit vacare.
Et ita dominium de me suscepisti,
familiaris proditrix tu mihi fuisti;
per mundi blanditias me post te traxisti,
et in peccati puteum suaviter mersisti.
Sed scio me culpabilem, nam in hoc erravi,
quod, cum essem domina, te non refrenavi;
sed, quia me deceperas fraude tam suavi,
credo quod deliqueras culpa magis gravi.
Si mundi blanditias et dolos adulantis
despexisses, fatua, sed et incantantis
dæmonis blanditias, et celsi Tonantis
adhæsisses monitis, essemus cum sanctis.
Sed cum tibi pridie mundi fraus arrisit,
et vitam diutinam firmiter promisit,
mori non putaveras, sed mors hoc elisit,
quando de palatio tumulo te misit.
Hominum fallacium mundus habet morem,
quos magis amplectitur, quibus dat honorem,
illos fallit citius per necis rigorem,
et dat post delicias vermes et fœtorem.
Qui tibi dum vixeras amici fuere,
jacentem in tumulo nolunt te videre."
Corpus hæc intelligens statim cæpit flere,
et verbis humilibus ita respondere:—
"Qui vivendo potui multis imperare,
aurum, gemmas, prædia, nummos congregare,

l. 153. *cæpit invitare*, K.—156. *ac dolosa p.* K. *mihique*, H.—158. *et peccati puteo dulciter*, K.—161. *cum me*, K.—162. *pœna magis*, K.—163. *si m. delicias, dolos machinantis*, K.—164. *sic et*, K. *et etiam in tantis*, H.—165. *et Altitonantis*, K.—171. *fallentium*, K.—172. *quo magis*, K.—178. *simplicibus*, H.

castella construere, gentes judicare,
putasne quod credidi tumulum intrare?
Non, sed modo video, et est mihi clarum,
quod nec auri dominus, nec divitiarum,
nec vis, nec potentia, nec genus præclarum,
mortis possunt fugere tumulum amarum.
Ambo, dico, possumus adeo culpari:
et debemus utique, sed non culpa pari:
tibi culpa gravior debet imputari,
multis rationibus potest hoc probari.
A sensato quolibet hoc non ignoratur,
tuque scis peroptime, nam litera testatur,
cui major gratia virtutum donatur,
ab eo vult ratio quod plus exigatur.
Vitam et memoriam sed et intellectum
tibi dedit Dominus sensumque perfectum,
quibus tu compescere deberes affectum
pravum, et diligere quicquid erat rectum.
Postquam tot virtutibus ditata fuisti,
et mihi tunc fatuæ pronam te dedisti,
meisque blanditiis numquam restitisti,
satis liquet omnibus quod plus deliquisti."
Corpus dicit iterum corde cum amaro,
"Dic mihi, si noveris, argumento claro,
exeunte spiritu a carne quid sit caro?
movetne se postea cito, sive raro?
Videtne? vel loquitur? non est ergo clarum,
quod spiritus vivificat, caro prodest parum?
si haberet anima Deum suum carum,
nunquam caro vinceret vires animarum.

l. 187. *ambo quidem*, K. — 192. *jura clamant, ratio pariter testatur*, K. — 193. *quod cui major*, H.—194. *quod magis*, H.—197. This line is wanting in K.— 198. *pravum et*, K.— 200. *et tu mihi*, K.— 201. *et non restitisti*, K. — 202. *satis patet*, K.—205. *spiritu a carne quod est c.*, H.—206. *sæpius aut*, K.

Si Deum dum vixeras amasses perfecte,
et si causas pauperum judicasses recte,
si pravorum hominum non adhæsisses sectæ,
non me mundi vanitas decepisset, nec te.
Tamen quando fueram vivens tibi ficta,
ea quæ nunc respicis sunt mihi relicta,
putredo cum vermibus, et est domus stricta,
quibus sum assidue fortiter afflicta.
Et scio præterea quod sum surrectura
in die novissimo, tecumque passura
pœnas in perpetuum : o mors plusquam dura,
mors interminabilis, fine caritura!"
Ad hæc clamat anima voce tam obscura,
" Heu! quod unquam fueram rerum in natura!
cur permisit Dominus ut essem creatura
sua, cum prænoverat ut essem peritura?
O felix conditio pecorum brutorum!
cadunt cum corporibus spiritus eorum,
nec post mortem subeunt locum tormentorum,
talis esset utinam finis impiorum!"
Corpus adhuc loquitur animæ tam tristi,
" Si tu apud inferos anima fuisti,
dic mihi, te deprecor, ibi quid vidisti?
si qua spes sit miseris de dulcore Christi?
Dic, si quid nobilibus parcatur personis,
illis qui dum vixerant sedebant in thronis?
si sit illis aliqua spes redemptionis,
pro nummis et prædiis, cæterisque donis?"
" Corpus, ista quæstio caret ratione!
qui semel intrat baratrum, quæcunque personæ

l. 213. *nec p. h. a. s.*, K.—215. *tandem quum*, K.—217. *est hæc domus*, K.—224. *Heu! nunquam fuissem in r. n.*, K.—225. *essem figura*, K.—233. *quod ibi*, K.—236. *Illis* is omitted in H.—238. *O corpus, hæc quam carent r.*, K.—240. *nam si illic veniunt damnatæ p.*, K.

mortales, subaudias pro transgressione,
non est spes ulterius de redemptione,
nec per elemosinas vel oratione.
Si tota devotio fidelium oraret,
si mundus pecuniam totam suam daret,
si tota religio jejunus vacaret,
in inferno positum numquam liberaret,
quia Dei gratia talis quisque caret.
Non daret diabolus ferus et effrenis
unam entem animam in suis catenis
pro totius sæculi prædiis terrenis,
nec quandoque sineret quod careret pœnis.
Adhuc quod interrogas si aliquid parcatur
personis nobilibus: non, nam lex hæc datur,
quod quanto quis in sæculo magis exaltatur,
tanto cadit gravius si transgrediatur;
dives ergo moriens si vitiis prematur,
gravius præ cæteris pœnis impulsatur."
Postquam tales anima dixisset mœrores,
ecce duo dæmones, pice nigriores,
quorum turpitudinem totius scriptores
mundi non describerent, nec ejus pictores,
Ferreas furcinulas manibus ferentes,
ignemque sulphureum per os emittentes,
similes ligonibus sunt eorum dentes,
et ex eorum naribus prodeunt serpentes;
sunt eorum oculi ut pelves ardentes,
aures habent patulas sanie fluentes;
sunt in suis frontibus cornua gerentes,

l. 244. *sanctorum*, K.—245. This line is omitted in K.—246. *semper jejunaret*, K.—248. *quisquis illic caret*, K.— 252. *nec quemque*, K.—253. *ad hoc*, H.— 254. *nunquam lex hæc datur*, K.—255. *quanto quis in s.*, K.— 256. *gravior*, K.— 257. *Dives moriens, si forte damnatur*, K.— 258. *implicatur*, K.— 263. *gerentes*, K.—268. *validas*, K.

per extrema cornua venenum fundentes,
digitorum ungulæ ut aprorum dentes.
Isti cum furcinulis animam ceperunt,
quam mox apud inferos cum impetu traxerunt,
quibus et diaboli parvi occurerunt,
qui pro tanto socio gaudium fecerunt,
ac loco tripudii dentibus strinxerunt,
et eis cum talibus ludis applauserunt;
viscatis corrigeis eam ligaverunt,
quidam furcis ferreis ventrem disruperunt,
quidam plumbum fervidum intro projecerunt,
quidam os stercoribus suis repleverunt,
et in ejus oculos quidam comminxerunt,
quidam suis dentibus frontem corroserunt;
quidam suis cornibus eam compunxerunt,
quidam suis ungulis latera ruperunt,
et a toto corpore pellem abstraxerunt.
Post hæc dicunt dæmones fere fatigati,
"Hi qui nobis serviunt sic sunt honorati;
nec dum potes dicere sicut bufo crati,
nam debes in centuplo duriora pati."
His auditis anima gemens suspiravit,
et voce qua potuit parum murmuravit;
quando vero baratri januas intravit;
voce lamentabili et quærula clamavit,
"Creaturam respice tuam, fili David!"
Tunc clamabant dæmones et dixerunt ei,
"Tarde nimis invocas nomen tui Dei:
non dices de cætero 'miserere mei:'

l. 272. *carpserunt*, K.—274. *quibus jam*, K.—278, *cervinis cor. hanc flagellaverunt*. K.— 279. *ligaverunt*, K.— 281. *impleverunt*, K.— 289. *nondum tamen nosti quot sunt cruciati*, K.—290. *centuplum*, H.—293. This line is omitted in K.—298. *Parum prodest ammodo*, '*m. m.*,' K.—299. *non est tibi*, K.

non est ultra veniæ spes vel requiei ;
lumen non de cætero videbis diei ;
decor transmutabitur tuæ faciei,
nostræ sociaberis et huic aciei,
et assimiliaberis nostræ speciei :
nam sic apud inferos consolentur rei."
Talia dum videram dormiens expavi,
et extra me positus fere vigilavi ;
mox expansis manibus ad Deum clamavi,
orans ut me proteget a pœna tam gravi ;
mundumque cum frivolis suis condempnavi,
aurum, gemmas, prædia, vana reputavi,
rebus transitoriis abrenunciavi,
et me Christi manibus totum commendavi.

l. 300. *nec l. d. c.*, K. *lucem*, H.—306. *statim vigilavi*, K.—308. *protegat*, K.

DE PALPONE ET ASSENTATORE.

[MS. Cotton. Vespas. E. XII. fol. 88, v°.]

Multi mortalium in mundi stadio
certatim cursitant, sed casso studio,
nunquam videlicet potiti bravio,
dum viæ nescii vadunt in avio.
Multi multimodis intendunt artibus ;
ista mechanicis, hii liberalibus,
ut tandem prosperis fortunæ flatibus,
imaginariis breviter artibus.
Multi mortalium per mundi maria
solent Mercurii mercari pretia ;
sed perdunt operam, sed perdunt studia,
cum lucris congrua non habent retia,

Hinc ergo rapido gressuque celeri
venite, pauperes, venite, miseri,
quicunque divites studetis fieri,
nam artem subito ditantem repperi.
Hæc ars gregarios solet exigere,
et inter segreges in alto ponere;
abjectum pauperem levans ex pulvere,
levatum collocat in regis latere.
Hæc ars felicitat lato dominio,
armentis, prædiis, suggestu regio,
argento copiat et aurilegio,
plusquam Alkimiæ vana traditio.
Nam hæc ars trabeam et vestes sericas,
equos et phaleras et doxas aulicas;
vincit Alkimiam et artes Atticas,
cautelas superat Aristotelicas.
Per Aristotelis cautelas fallere
indoctos possumus, verbisque capere;
sed nullam potuit cautelam tradere,
quæ possit miseros beare propere.
At ars quam tetigi fortunat subito,
incultis regium dat cultum concito,
in hora temporis ponit in edito;
ob hæc ars artium vocanda merito.
Sed jam sufficiat hæc commendatio,
jam calcem congruit dare principio;
non enim convenit, meo judicio,
parvo tractatui longa præfatio.
Ad calcem igitur ducto prohemio,
in ipso breviter tractatus hostio,
in ipsis foribus et frontispicio,
quod nunquam habeat hæc ars a properio;
ars, de qua tocies est facta mentio,
ab aula prodiit, et adulatio

vocari meruit, ut appelatio,
in prolem transeat de matris gremio.
In domo Cæsaris ars ista nascitur,
in cujus curia fovetur, alitur ;
unde gnathonicus ad aulam graditur,
sic proles parvula parentem sequitur.
Ars ista prodiit de regis camera,
hunc fœtum curia fudit ut viscera,
unde gnathonicus, ut proles tenera,
tenella sequitur nutricis ubera.
Hæc ars in regiis orta penatibus,
nunquam a patriis discedit laribus ;
unde gnathonici se jungunt regibus,
et scatet aulicis aula palponibus.
Palpo palatii frequentat limina,
ut verbis poliat potentum crimina ;
sic inter curiæ coruscat lumina,
per delinifica promotus famina.
Palpones principum commendant opera,
et cuncta Cæsaris collaudant scelera ;
hoc magna nimio merentur munera,
et inter curiæ clarere sidera.
Palpo veneficus quem nullus abjicit,
officiosior quo magis officit ;
venator gloriæ, tanto plus proficit
quanto frontosius mentiri didicit.
Palpones principum sunt digni gratia,
qui norunt sculpere grata mendacia ;
palpones munera merentur regia,
fugat veridicos et odit curia.
Non placet principi nisi gnathonicus,
nisi blandiloquus, nisi nugidicus ;
qui verum loquitur est hostis publicus,
baburrus stolidus, immo freneticus.

Felix qui didicit loqui sophistica,
qui linit principes arte gnathonica;
nam fœtet veritas acerba pontica,
et eo gravius quo mage pistica.
Si studes animum placare regium,
verbis dulcisapis indulca labium;
qui vera loquitur et pungit vitium,
fæx et peripsima censetur omnium.
Felix qui didicit loqui placentia,
regis accommodans errorum labia;
qui verum loquitur meretur odia,
notatur digito, laborat inania.
Si regi studeas placere, cogita
hæc tantum dicere quæ nosti placita;
nam placet falsitas melle circumlita,
severa veritas sit longe posita!
Qui palpo fuerit, ille pacificus,
illeque dicitur esse probaticus;
qui vera loquitur est melancolicus,
immo satiricus, immo fanaticus.
Qui placet principi, pellax pellaciter;
palpo justificat laudatque fortiter,
cum placet aliud vel forsan aliter,
id idem tropicus laudabit arbiter.
Placet principibus palpo vertibilis,
in dolo stabilis, in verbo mobilis;
qui vera loquitur est execrabilis,
et gravis omnibus et importabilis.
Hic laudat fortiter quicquid laudaveris,
mutat sententiam, si tu mutaveris;
in risus solvitur in quos te solveris,
at pluit lacrimas cum ipse plueris.
Hic tuum leniter dum petit vitium,
pede vel cubito contingit socium,

te dignum laqueo facit innoxium,
sed pede garrulo dicit contrarium.
Hic tuum libitum adæquat licito,
sed morsu cubiti detrectat tacito;
quod laudat publice culpat in abdito,
quod ore prædicat, hoc mordet cubito.
Hic æquis viribus et telis paribus
scit in contrariis pugnare partibus;
et tibi militat et tuis hostibus;
hic hostis omnium dat dextras omnibus.
Palpo virosior et pejor aspide,
qui vulpem operit sub agni clamide,
ne lædat aliquem loquendo rigide,
se blandiloquii tuetur casside.
Palpo palatii dulce prodigium,
oris ancipitis bisulcum labium,
duplex accommodat in ministerium,
in laudem scilicet et vituperium.
Hic toto studio tua flagitia,
dum tecum loquitur, dealbat omnia,
tuaque superis æquat præconia,
sed a clandestina cave ciconia.
Hic lætis oculis multisque plausibus
ministrat fomitem tuis erroribus;
laxat immodicis habenam laudibus,
clam aures asini depingens manibus.
Hic suplam exuens naturam hominum,
transit in simiæ portentum geminum;
nam altis vocibus te vocat dominum,
sed palmæ motibus ostendit fatuum.
Qui vendit oleum, vadat ad curiam;
nunquam hic Stephanus habebit gratiam;
recedat igitur nec carpat quempiam,
aut lapidabitur propter blasphemiam.

In aula veritas est pestilentia,
et assentantium dolus et dulia ;
qui vera loquitur et serit seria,
gravis est aulicis ut sexta feria.
Qui palpat aulicos in aulam trahitur,
et broncus Stephanus ab aula pellitur,
justeque lapidum jactura plectitur,
nam semper lapides squarrosos loquitur.
Qui regi ferrea producit cornua,
fasces et munera meretur afflua,
Micheas discolus cornicans fatua,
dignus est vinculis et arcta pascua.
Recedat Stephanus a regum domibus,
qui semper utitur pro verbis vepribus,
pro joco jaculis, pro sensu sensibus,
nam reges proprie foventur mollibus.
Qui nuginendus est pro linguæ numio,
ad latus sedeat regis in prandio ;
Johannes segiter setoso jurgio
regem exasperans truncatur gladio.
Cum rege comedat qui fingit frivola,
qui semper sedulus succurat subdola ;
locustis victicet ille silvicola,
qui regem provocat per verba discola.
Cum rege comedat qui sanat omnium
sermonis oleo dolores aurium ;
Johannes periat qui, tanquam vitium,
dampnat in principe thori colludium.
Loquatur principi palpo, qui cultius
cudit eloquium quam Marcus Tullius,

l. 150. *dulia.* This word is glossed in the margin in a nearly coeval hand by the words, *i. servitus exhibenda homini.* It is the Greek δουλεία. See Du Cange, v. *Dulia*, who quotes from a history of the bishops of Auxerre, printed in Labbeus, the phrase, "*Nobilium dulias* atque statum multum habens gratum," etc.

plectatur Joiade ceritus filius
Sathan et Ismael cunctis contrarius.
Cunctis principibus os placet thuridum ;
Johannes igitur nil loquens lepidum,
ut emissarius equus in horridum
desertum fugiat, propter os acidum.
Qui dentes acuit ut carpat crimina,
offendit Cæsarem et aulæ lumina ;
ergo vel dentium limet acumina,
vel certe Cæsaris abjuret limina.
Qui nullum territat dente malefico,
in domo Cæsaris donatur serico ;
qui cinnamolgus est victu terrifico,
magnatis minitans abcedat illico.
O quanta cæcitas est in divitibus,
qui linguis lubricis et volubilibus
laudari gestiunt, et ab infamibus
mendicant titulos famæ prædonibus.
Si veris cupias efferri laudibus,
non eas compares ab assentantibus ;
non enim meritis, immo muneribus,
a vanis emitur laus balatronibus.
Palpo turpissimus et præco turpium,
linguam prostituit ob leve pretium ;
os enim violat omne mendacium,
et linguam polluit per adulterium.
Cor linguæ caput est, sicut vir feminæ,
ut ejus copula fœtetur famine,
mæchatur igitur in verbi germine,
quod non concipitur ex cordis semine.
Cor linguæ fœderat naturæ sanctio,
tanquam legitimo quodam connubio ;
ergo cum dissonant cor et locutio,
sermo concipitur ex adulterio.

Lingua pro conjuge cordi se copulat;
sed quando famina mente non regulat,
viri legitimi thorum commaculat,
et matrimonii fœdus effibulat.
Vir debet debitum uxori reddere,
et prolem Numinis ad cultum gignere;
hoc est quod didicit mens verbo promere,
et sapientia rudes imbuere.
Solvit et mulier marito debitum,
cum lingua detegit in corde debitum;
si fingit aliud, statim ad coitum,
et mœcha suscipit mendacem spiritum.
Ex dictis igitur recte concluditur,
quod lingua blandiens cum ficta loquitur,
qua Sathan spiritus mendax abutitur,
in adulterii reatum labitur.
Quid mirum igitur, si lingua talium,
palponum scilicet et assentantium,
quam ipsum gravidat mendax dæmonium,
nil loqui valeat præter mendacium?
Ita mendacium lingua deblaterat,
quam mendax spiritus impregnat, onerat;
nam hic enititur quod præconciperat,
hoc fundat mulier quod vir infunderat.
Palpones perfidi, palpones noxii,
abscondunt tribulos sub flore lilii,
sub favo faminis venenum odii,
succum loliginis sub melle labii.
Dum tua fumigat popina, pinguibus
diversi generis referta carnibus,
placere poteris hiis buccionibus,
qui falsis epulas venantur laudibus.
Inpransus balatro tua præconia
canit, et alios omnes infamia

aspergit aliqua te post convivia,
cum verax aperit liber præcordia.
Hic pauper fructibus et dives foliis ;
hostis est animo, sed frater labiis ;
amicum mentiens, exardet odiis ;
hic spinas aperit sub spinæ liliis.
Palpo sententiæ favet utrilibet,
gratus quibuslibet quia qualislibet,
contingens etenim est ad utrumlibet,
vel impossibile quod infert quidlibet.
Palpo si valeat in aulam recipi,
fit cunctis concolor in morem polypi ;
propter hoc aulicis carus et principi,
quos juvat dulciter et blande decipi.
Nullus est aulicis palpone gratior,
quia mendaciis est testis promptior ;
pluma si placeat est plumbo gravior,
fel melle dulcius, nix corvo nigrior.
Gratus est aulicis palpo vertibilis,
ad quorum volitum est alterabilis,
Parandrum emulans, sed magis mobilis,
nulli dissimilis sed neque similis.
Si nigra quælibet nix esse dicitur,
ut Anaxagoras sensisse traditur ;
in testimonium si palpo trahitur,
falsum tam evidens verificabitur.
Ad latus principis stat palpo blandiens,
adaptans clamidem, vestemque poliens,
et invisibiles plumas decutiens,
invisa luteo visu conspiciens.

l. 268. The writer of the song obtained this information from Cicero, Acad. Quæst. lib. iv. c. 72, "Anaxagoras nivem nigram dixit esse." Sextus Empiricus, Pyrrhon. Hyp. explains the quibbling argument more fully. *Ὡς ὁ Ἀναξαγόρας, τὸ λευκὴν εἶναι τὸν χίονα, ἀντετίθει ὅτι χίων ὕδωρ ἐστὶ πεπηγός. Τὸ δὲ ὕδωρ ἔστι μέλαν, καὶ ἡ χιὼν ἄρα μελαινά ἐστι.*

Palpo mutabilis, conformis omnibus,
alter camelion est in coloribus;
propter hoc maxime placet principibus,
qui volunt labiis pasci mendacibus.
Si mille dixeris impossibilia,
palpo, si jusseris, confirmat omnia,
per Deum degerans et Evangelia;
sic placet aulicis hæc aulæ simia.
Palpo subtiliter et multifariam
regis volatilem venatur gratiam;
nunc aptans clamidem, nunc vestem aliam,
nunc plumam excutit imaginariam.
Hoc monstrum omnibus monstris dissimile,
ad omne volitum regis est mobile,
rex ut est figulus, palpo ductibile,
natum ad principis votum formabile.
Palpones mobiles et formis varii,
venantes gratiam favoris regii,
fallaci calice fallacis labii,
incautos debriant potu mendacii.
In hiis prodigiis sunt repugnantia
cor, frons, vestibulum et penetralia;
nam intus odia fovent incendia,
et mella labiis stillant Hymettia.
Palpo volubilis calix mendacii,
pincerna Sathanæ, crater dæmonii;
aulæ primoribus sive palatii
propinat pocula dulcis exitii.
Palpo volubilis vas est Sathanicum,
propinans regibus potum sophisticum,
quos reddit stupidos per linguæ toxicum,
summe mortiferum, summe narcoticum.
Favet utrilibet palpo sententiæ,
ut menti connivit placere regiæ,

l. 298. *heymetia*, MS.

sic motu vario feruntur variæ
quo placet principi planetæ curiæ.
Palpo sententias magnorum sequitur,
aqua ductilior quo placet ducitur,
cheruca mobilis quo jubes vertitur,
et omni flatui concors efficitur.
Cheruca flatui favet qui flaverit,
consentit Boreæ si prævaluerit,
cum Auster pluvius oriri cæperit,
fœdus cum Borea contractum deperit.
Blandus in bivio ponit os blandulum,
tali vafritia vitat periculum;
salutat quemlibet cheruca ventulum,
omnesque suscipit flatus ad osculum.
Laudat blandiloquus magnorum crimina,
tali solertia vitat discrimina;
tot habet facies et tot volumina,
vultus volubiles, quot Argus lumina.
Hic fano Laidis et sale Tullii
condire didicit fœtorem vitii,
in regum domibus hoc genus studii
est lucratissimus modus aucupii.
Hic linguæ pectine canit facinora,
hoc sale condiens peccati stercora,
sic læva sæculi tranquillat æquora,
et tandem applicat ad mitræ littora.
Hic funum criminis oris aromate
multo thurificat et verbi schemate;
hic arte noctua diescens stemmate
transit in aquilam in nostra climate.
Hic omne sceleris oletum abjicit,
et sordes lambit has quas princeps vomuit;
pro tali studio crismari debuit,
pro tali numio mitrari meruit.
Hic compto crimina comit eloquio,
incensum adolet omni flagitio,

oris thuribulum dat omni vitio,
væ tali scelerum thuribulario!
Palpones principum arte venatica
venantur gratiam, id est gnathonica;
si placent regibus per ora lubrica,
et ad utrumlibet pro noto tropica.
Palpo par Protheo vel usiformior,
par astu viperæ, sed felle fortior,
tanto deterior est quanto dulcior,
et quanto mollior tanto malignior.
Palpo Diogenis contempnens olera,
laudat vel levigat tyranni scelera;
minutam scabiem appellat ulcera,
leprosi Naaman verucas tubera.
Palponi Baucidis non placet ollula,
neque Diogenis aula monocula;
propter hoc regia fricat ulciscula,
expalpans pinguia per frutum fercula.
Qui cæco nesciunt pulmente vivere,
solent in curia devote quærere
Argi multimodi risum in olere,
Bacchum in cantharo cum sacra Cerere.
Circumstat principem grex adulantium,
et comit comiter omne mendacium;
per tale munium et ministerium
meretur trabeam ostrumque Tyrium.
Frequentat curias grex assentantium,
ut mentientibus ferat auxilium;
nostris temporibus nullum obsequium
meretur auctius in aula premium.
Si reges provide mentiri nesciunt,
ad opem providi palpones veniunt,
nuda mendacia perpulchre vestiunt;
propter hoc regias vestes accipiunt.
Cum princeps mentiens est minus topice,
palpo subveniens hoc salvat tropice,

nudum mendacium sustentans obice ;
hiis palpo meritis ornatur murice.
Putat rex dissona vel repugnantia,
palpones facient hæc simul stantia ;
si placent principi contradictoria,
hæc palpo faciet compassibilia.
Contradictoria si princeps astruit,
astans gnathonicus favet et annuit ;
componit pariter simulque consuit,
quæ simul ponere Deus non potuit.
Ex ore principis si falsum prodeat,
ne nuda falsitas in aure sordeat,
et auditoribus spernenda pateat,
palpo mendacium sub tropo clipeat.
Si princeps aliquam affiret ungulam,
quam palpo comperit a vero nudulam,
oris accomodat statim forficulam,
parans mendacio tropi tuniculam.
Hic nanum miserum, cujus laterculi
vix grossitudinem habent digituli,
vix humi viribus passura parvuli,
armis et animo præponit Herculi.
Palpones regibus solent assistere,
auresque ungulis illius credere,
quas student pectere doctisque comere
et falsis laudibus ad astra vehere.
Palpo dulciculus lingua mellicula
potentes pellicit, sic pinguiuscula
mercari didicit in aula fercula,
qui cæca Baucidis odit oluscula.
Hic studet omnium placere studio ;
alget si frigoris te tangat læsio,
si sudas, æstuat sudore nimio,
et frontem manicæ tergit sudario.
Hic sordes ingerit rerum auriculis ;
propter hoc regiis pinguescit epulis ;

pro tali merito raptus de casulis,
decreto principis dignus est infulis.
Hic scit quorumlibet vultus inducere;
Sosiam alterum se novit fingere;
de corvo didicit olorem facere;
novit in Herculem Tersitem vertere.
Hic prius perficit jussa quam jubeas;
huic solum sufficit ut nutu moneas;
nubescit fletibus, si forte doleas;
micat Phœbigera fronte, si gaudeas.
Hic flentes adjuvat fletu fictitio,
si risu solveris saltat præ gaudio;
ars hæc ars artium est in palatio,
quæ dignos efficit favore regio.
Hanc domum incolit palponum concio,
quæ vernæ tepuit fortunæ radio,
in bruma delitet quo specu nescio,
veris in reditu redit papilio.
Palpones casulam Amiclæ fugiunt,
non terunt lumina quæ fata feriunt;
tales hirundines in bruma dormiunt;
cum ridet Jupiter, sompnos excutiunt.
Palpo frontosior est meretricibus,
qui sæpe Sisyphum æquat gigantibus,
vatuim et turpiter distortum ruribus,
scaurum balbutiens labellis mollibus.
Discurrit impiger, vadens et veniens,
minister promptulus, plus equo serviens,
ad omne verbulum ut salmo saliens,
solus omnificus et nihil faciens.
Correptus leviter nutu vel verbulo,
pavorem capite mentitur pendulo,
vix terram contuens ocello tremulo,
tanquam fulmineo percussus spiculo.

Terretur divitis verendis nutibus,
ut puer bunulus virgis vivacibus ;
metumque simulat submissis vultibus,
secundum unitas nimium in partibus.
Reges qui Thessala timent prodigia,
nocturnos lemures stirgesque, sompnia,
palpones nutriant qui norunt omnia
in omen prosperum mutare dubia.
Hic pestis pessima qua sine dubio
Medeæ potior est atra potio ;
de domo Cæsaris, de regis solio,
in claustrum transiit, qua luna nescio.
Dulcis pernicies est assentatio,
deludens mimico stultos præstigio,
sirena mulcebris cantus obsequio,
pro Deus ! inprovidos dulci naufragio.
Ulixes nullus est, sed omnes patulis
intendunt auribus sirenæ modulis,
omnes ultronei dant se periculis,
exitialibus illecti voculis.
Invitat miseros ad mortem belua
cantus dulcedine, cito decidua ;
plebs cursim advolat insensis fatua,
auditum pascere letali pascua.
O ! tu qui remigas secundo ventulo,
et sulcas maria secundo lembulo,
cur hamis modulum auditu bibulo,
qui nunquam bibitur sine periculo.
O ! qui velificas secundo flamine,
quem beant candidæ nummorum laminæ,
cur blando pasceris sirenæ carmine,
quo nemo pascitur sine discrimine.
Miror quod veritas, qua nulla pulchrior
est morum gemmula, nulla præstantior,

jam apud aulicos est vappa vilior,
et in palatio phœnice rarior.
Abcedat veritas, privetur infula,
offendens principes linguæ novacula,
sed assentatio dulcis edentula,
accedat cominus cluis(?) bajula.
Abcedat veritas quæ mordet perperam,
quæ linguæ virgulam vertit in viperam,
aut verba poliat et linguam asperam,
aut Pharaonicam abjuret cameram.
Qui verum animi verbis expectorat,
nunquam in domibus potentum anchorat,
hunc aula fascibus decore decorat,
qui scelus aulicum laudando roborat.
Non te decipiant palponis famina;
sed cum mollicule te linguæ machina,
ut cadas durius, levat ad numina,
examen inprobum castigat trutina.
Quis assentantium linguas aperuit?
quis vallos Cæsaris in laudes acuit?
dic quæso psittacum quis "chære" docuit?
magister stomachus qui voces tribuit.
Palpo publicitus et in propatulo
mentiri potuit sine piaculo;
solus mendacii viroso jaculo
quos placet percutit sine periculo.
Non placet regibus Johannes stipticus,
qui scelus arguit Herodis mordicus;
Baptista periat, et vivat unicus
laudator impudens et hyperbolicus.

l. 505. Persius, Prolog. ad Sat. *l.* 8:
" Quis expedivit psittaco suum χαῖρε,
Picasque docuit verba nostra conari.
Magister artis ingenîque largitor
Venter, negatas artifex sequi voces."

Fælix qui didicit dulci mendacio
melleque perlito placere labio ;
nam digna fascibus est assentatio,
et mordax veritas cruce vel crucio.
Lingua gnathonicus lambit innocua
quæ peccant Cæsares, et mitræ cornua,
nil lædit dentibus dentata belua,
non limat facinus ut limet ardua,
Palpo mobilior quam verna flamina,
(tot habent facies quod Argus lumina,
vultusque varii mille volumina,)
hac arte principum emit amamina.
Vestitu vario solus hic affluit,
nam vultus habitum mutat et exuit,
per diem millies et novum induit,
tot mutatoria Cæsar non habuit.
Qui novit lingere potentum ulcera,
meretur muricem, meretur munera ;
qui vera loquitur mordetque scelera,
tanquam pro scelere portabit verbera.
Non licet principum peccata pungere,
nefas est divitum scelus arguere ;
nam omnes æstuant hoc mali genere,
quod vocant medici "noli-me-tangere."
Qui scit felicium favere vitio,
vestitur mollibus ostroque Tyrio;
qui vera loquitur par est Pelagio,
tanquam hæreticus dignus incendio.
Potentum scabies et putris pustula
non debet aliqua tangi novacula,

l. 540. *ticio*, MS.

l. 538. *noli-me-tangere*, a cancerous swelling, much exasperated by applications.

sed assentantium voce dulcicula
foveri dulciter linguaque blandula.
In aula Cæsaris regumque domibus,
qui fatur mollia vestitur mollibus,
qui vera loquitur contis et fustibus
ad necem cæditur, exosus omnibus.
Regis et etiam reginæ gratiam
per linguæ comparat palpo versutiam;
in illo strenuam laudat militiam,
in illa nimiam fore præstantiam.
Jurat quod facies reginæ lilia
candore superat, vultusque gratia
vix illi poterit æquari Cinthia,
cum totis ignibus facis est obvia.
Jurat quod facies carbonis æmula
plus lacte candeat et nive candula;
sic cignus candidus fit de cornicula,
in Græcam Helenam sic transit ulula.
Cornicis faciem adæquat lilio,
quam dicit gratius micare Cinthio;
hiis se mendaciis, hoc ministerio,
plus quovis curiæ lucratur ludio.
Cuthburgam deprecor votis et vocibus,
ut hanc omnigenam hydramque vultibus
ad omnes omnium nutus nutantibus,
blanditur et abigat a nostris finibus.
Rogo militiam cœlestis curiæ,
ut tales scorpios, qui solent impie
dum cauda ferviunt blandiri facie,
procul a finibus pellat Wymburniæ.
Rogo te, domina sanctorum omnium,
qui nunquam despicis preces humilium,

l. 567. *Cuthburgam.*—574. *Wymburniæ.* The abbey church at Wimborne-Minster, in Dorsetshire, is dedicated to St. Cuthburga.

procul a finibus nostris hoc noxium
potenti dextera pelle prodigium.
Jam fessi digiti quietem cupiunt,
mole materiæ se victos sentiunt
propter hoc calamum e manu jaciunt,
et finem operi suscepto faciunt.
Vinci me fateor in hac materia;
accedat aliquis majori copia
verborum prædítus atque facundia,
qui possit prosequi portenta talia.
Vellem in beluam hanc arcum tendere,
et linguæ spiculis monstrum confodere;
sed sensus tenuis et paucæ litteræ
acutas nesciunt sagittas cudere.
Ad necem prosequi vellem hanc beluam,
si darent superi telorum copiam;
surgat nunc alius qui possit stygiam
majori prosequi virtute furiam!
Si totam Tullius spumam evomeret,
et eloquentiæ fluenta funderet,
siccato gutture prius aresceret
quam dictam bestiam ad plenum pingeret.
Suspendo calamum et finem facio,
hicque dampnabili do calcem vitio,
quod quantum debui dampnare nescio,
nec Maro faciet centeno studio.
Malum quod persequor arguto carmine,
dampnasse debui laxo volumine;
sed sensus tenui vigens acumine
per linguam funditur exili famine.
Malum quod prosequor lento conamine,
procelli debuit telorum turbine;
sed surgat Tullius, et linguæ flumine
scelus hoc impetat, vel Deus fulmine.

Dans stilo feriam, dans finem operi,
cervice cernua vox rogo teneri,
cum istam legitis pagellam, parvuli,
estote memores Gauteri miseri.
Hæc mea ludicra do regi tenero,
tenellis pueris hoc opus offero,
quando post seria se vacant ludicro,
illi subveniant Gautero misero,
quem prece socient sanctorum numero.
Hoc opus offero legendum parvulis,
quando post seria se donant ludulis,
illi me precibus a culpæ vinculis
solutum inferant sanctorum tumulis.
Hoc opus pueris novellis, rudibus,
legendum offero, cum vacant lusibus;
precorque cernuis flexisque genubus
ut juvent miserum Gauterum precibus.
Ad vestros, pueri, prostratus pedulos,
pedum deosculans plantas, digitulos,
precor ingeminans singultus querulos,
ut pro me labii litetis vitulos.
Ad vestra, pueri, prostratus genua,
rogo suppliciter menteque cernua,
ut vestris precibus cœlestis janua
Gautero pateat et vitæ pascua.
Ad vestros, pueri, pedellos corruo,
quibus hæc ludicra devotus tribuo,
vos hoc quo superos pulsatis lituo,
orando tegite mala quæ metuo.
Legavi pueris hæc puerilia;
illi me faciant precum instantia,
respuerascere non imperitia,
vel levitatibus, sed innocentia.

l. 615. *regi tenero.* Perhaps this may be Henry III. in his minority.

Rogo vos, pueri, quos innocentia
Deo gratificat et castimonia,
precum impendite mihi suffragia,
qui sum hominum apluda, scoria.
Rogo puerulos, qui cum cœlestibus
de castimonia contendunt civibus,
ut piis impium me juvent precibus,
multorum criminum confossum sentibus.
Juvent me pueri precum suffragio,
orent post ludulos pro suo ludio,
quorum munditiæ devoto munio
et cœlibatui servire gestio.
Juvent me pueri, quorum sunt cordula
beati numinis beata vascula,
quos nulla criminis denigrat notula,
nulla deliliat cordis sordecula.
Juvent me pueri, quos pudicitia
intacta filiat et veni nescia,
qui nondum sentiunt carnis incendia,
quos nondum Veneris discerpit lamia.
Hoc vile xenium vilis homuncio,
Gauterus scilicet, bardus ingenio,
agrestis, aridus, rudis eloquio,
legat infantium pio collegio.
Do totum pueris, quod pervigilio
promo de pauperi sensus ærario,
quicquid elucubrans exsculpo studio,
detur infantibus, quorum sum flagio.
Hoc scribo pueris, sed verbis fatuis,
et a Romuleo splendore vacuis,
quod mea modulat avena tenuis,
hoc totum gregibus detur innocuis,
istud opusculum detur ætatulis,
Quæ nondum latera minari virgula,
nec velam teneram subduxit ferula.

Hoc totum rudibus detur infantibus,
qui nondum genulæ silvescunt vepribus,
quorum sunt livida terga vibicibus,
male corrigiis cæsa trinodibus.
Catus irrideat Cato vel Scævola,
et legant pueri quæ scripsi frivola,
quorum creberrime terga lacteola
sulcantur virgulis ac corrigiola.
Quæ cudo mutuans do pusionibus,
qui nondum liberi sunt a verberibus,
quorum sunt facies udæ madoribus
complutæ lacrimis et lotæ fletibus.
Scribo puerulis, quorum sunt humidæ
ætate facies, sed luctu lividæ,
quorum sunt alapis maxillæ pallidæ,
cervices teneræ cervica timidæ.
Nil fruticantibus genarum vellere,
nil senioribus intendo cudere,
sed tantum pueris quos juvat ludere.
quos nondum seria delectat legere.
Hos illi conspuant si volunt apices,
quibus dant tempora verendos vertices,
quos catos faciunt genarum frutices,
et qui Magnesios hauserunt latices.
Illi me videant qui primi climatis
fines irradiant vibratu dogmatis,
istud opusculum nil habens schematis
spretum a gravibus detur agrammatis.
Hic meum calamum subsannat nalgio,
qui linguæ rutilat stilique gladio,
nolo me rideat insensus morio,
inmo loribsedis sit resseramio.
Nil canescentibus intendo cudere,
sed pusionibus qui volunt ludere,

qui trochos lutice jocoso verbere
solent inaniter in orbes cogere.
Nil ego temere cano Catonibus,
sed tantum parvulis balbutientibus,
qui turbi lusitant in vertiginibus,
et ad hoc equitant in arundinibus.
Subsannet cherulum Maro non Mario,
et dorcas noctuam non vespertilio,
luscus non rideat de lusco socio,
sed angui liceat hoc Epidaurio.
Moratus poterit morosos carpere,
et linci liceat de talpa ludere;
voro non competit scauris illudere,
neque strabonibus pætos impetere.
Hanc catus paginam Cato despiciat,
et stili vitia qui callet feriat,
aut verrat omnia vel veru fodiat.
Si tu sis scabidus, si tu sis glabrio,
cur impetiginem rides in alio,
festucam, fatue, notas in socio,
cum sis notabilis carnali vitio.
Non culpat Sisyphum de curto brachio
pigmæus quispiam sive pomilio,
nec corvum fulica de plumæ vitio,
sed pavo potius de papagabio.
Non culpet Sisyphi pigmæus cruscula,
sed magis Hercules qui tot miracula
fecisse legitur, quem docet fabula
veras astrigeras fulcisse scapula.
Qui recte graditur in vitæ tramite,
castigat, arguat errores licite;
qui vero deviat a morum limite,
si mordet alios mordetur tacite.
Non radat vitia refertus vitiis,

sed carpens alios sit dispar aliis ;
nam cur me jaculis configet gnosiis,
qui mihi similis est in flagitiis.
Vatis Threicii si lyram tangerem,
vel cum oloribus cantu contenderem,
vel meam laudulis cicadam mergere,
non sine meritis notam incurrerem.
Cigninis canticet Cato capitibus ;
ego qui cantico non cano talibus ;
nolo cum Mario cassis conatibus
in cœlum subvehi jungique nubibus ;
scribo puerulis adhuc inberbibus,
quos ætas viridis vix armat dentibus,
qui nares sordidas muscillaginibus
extremis manicæ detergunt finibus.
Vos ergo, pueri, pro Christi sanguine,
me vestrum servulum, nec dignum nomine,
scatentem sordibus, fœtentem crimine,
salvate precibus a mortis turbine.
O sancti parvuli, quorum sunt vernula
quibus deservio, stridentem cannula
me piis meritis precumque cordula
ad cœlum trahite de carnis casula.
Hiis quibus obsequor rurestri pagina,
in cœlum subvehant me precum machina,
quem minax judicis deterret trutina,
qua mea video pensanda crimina.
Vos quibus scriptito prece me tergite,
scelesto veniam scriptori poscite,
solutum etiam a carnis cespite
inter deividos locari facite.
Solvant me pueri de culpæ pedica
anguisque retibus, et ad thearticha

l. 750. *coloribus*, MS.

transmittat horrea conscissa tunica,
quam nobis texuit tegna sathanica.
Vos, o beatuli dipticæ geruli,
sursum me rapite de cœno sæculi
ad participium cœlestis pabuli,
ubi post lacrimas serescunt oculi.
Ter pia concio pinacis bajula,
junge me superis, ut mentis pupula,
quem carnis putidæ caligat copula,
detersa penetret Dei spectacula.
Illis me, pueri, jungate cœtibus,
qui nunquam fletuum humescunt fletibus,
sed Jhesum limpidis cernunt obtutibus,
detersis pupulæ lippæ pluoribus.
Per vos, o pueri, per faustos exitus
Gautero pateat ad cœlum transitus ;
hoc vestris meritis præstet ingenitus,
Pater et Filius, Sanctusque Spiritus.—Amen.

CAMBRIÆ EPITOME.*

[MSS. Reg. 13 D. I. fol. 26, v°. (*R.* 1.), and 13 E. I. fol. 10, v°. (*R.* 2.); a MS. in the lib. of the Abbey Church at Bath (*B.*); Polychron. in Gale, p. 187 (*G.*)]

Libri cursus nunc Cambriam
prius tangit quam Angliam;
sic propero ad Walliam,
ad Priami prosapiam,
ad magni Jovis sanguinem,
ad Dardani progeniem.
Sub titulis hiis quatuor
terræ statum exordior:
primo de causa nominis;
secundo de præconiis;
tandem de gentis ritibus;
quarto de mirabilibus.
Hæc terra quæ nunc Wallia,
quondam est dicta Cambria,

l. 1. *Priusquam tangam Angliam | quæ vastam vult materiam | jam prop.*, R. 2.—8. *statim*, G.—11. *gentium*, B.

* This poem is attributed to Walter Mapes in the old list of his works. It has been preserved by having been inserted in Ralph Higden's Polychronica. The MSS. of the Polychronica are so numerous, that it would take much time to make a general collation. I have thought it sufficient to form a text by the collation of the printed edition of Gale with two fine MSS. on vellum, of the fourteenth century, in the Royal Library at the Brit. Mus., and with a paper MS. preserved in the Library of the Abbey Church of Bath. The collations of the latter were very kindly communicated to me by the Rev. Joseph Hunter. This poem is little more than an epitome of Giraldus Cambrensis: in some parts the author has shown his ingenuity in breaking into rhyme the historian's own sentences. The first part, on the name and divisions of Wales, and the character of the people and country, is taken from the Cambriæ Descriptio; the rest from the Itinerary. An old English version of this poem is given in our Appendix.

a Cambro, Bruti filio,
qui rexit hanc dominio.
Sed post est dicta Wallia
a Gualaes reginula,
regis Ebrauci filia,
ad hæc nupta confinia ;
seu a Gualone procere,
rupto soni charactere,
reperies ad literam
denominatam Walliam.

Cujus circumferentia
quamvis sit minor Anglia,
par tamen glebæ gloria
in matre et in filia.
Terra fæcunda fructibus,
et carnibus et piscibus,
domesticis, silvestribus,
bobus, equis, et ovibus ;
apta cunctis seminibus,
culmis, spicis, graminibus ;
arvis, pratis, nemoribus,
herbis gaudet, et floribus,
fluminibus et fontibus,
convallibus et montibus.
Convalles pastum proferunt ;
montes metalla conferunt ;
carbo sub terræ cortice,
crescit viror in vertice,
calcem per artis regulas
præbet, ad tecta tegulas.

l. 16. *nam hanc regit dom.*, R. 2. *regit*, G.—17. *prius*, G. *post hæc d.*, B.—18. *Gaweles*, R. 2. *Gwalaes*, G.—19. *Ebraucci*, B.—21. *Gwalone*, R. 2. B.— 30. *in carn.*, R. 2. *de carn.*, G.— 33. *cuncta*, B.— 42. *sub vertice*, R. 2.

Epularum materia,
mel, lac, et lacticinia,
mulsum, medo, cervisia
abundant in hac patria;
et quicquid vitæ congruit
ubertim terra tribuit.
Sed ut de tantis dotibus
multa claudam sub brevibus,
stat hæc in orbis angulo,
ac si Deus a sæculo
hanc daret promptuarium
cunctorum salutarium.

Hæc Wallia dividitur
amne quæ Tiwy dicitur;
Northwallos ab australibus
scindit certis limitibus;
austrina pars Demetia,
secunda Venedocia.
Prima sagittis prævalet,
hastis secunda præminet.
In hoc procinctu Walliæ
tres olim erant curiæ;
ad Kaermerthyn primaria,
in Anglesey sed alia,
tertia in Powysia,
Pengwern, quæ nunc Salopia.
Septem quondam pontifices,
nunc quatuor sunt præsules;
quondam suis principibus,
parebant nunc Saxonibus.

l. 54. *in sæculo*, R. 1.—58. *Tiwi*, R. 1. *Twi*, R. 2. *Tilsi*, B.—59. *Norwallos*, G. *sub. a.*, R. 1.—62. *Wenedocia*, R. 2. *altera*, B.—67. *Kaermirthin*, R. 1. *Caermerthyn*, R. 2. *Kermerdin*, B.—68. *est alia*, R. 2. *Anglescia*, B.—70. *Penguern nunc*, R. 1. *qui nunc*, B.

Convictus hujus patriæ
differt a ritu Angliæ,
in vestibus, in victibus,
in cæteris quampluribus.
Hiis vestium insignia
sunt chlamys et camisia,
et crispa femoralia.
Sub ventis et sub pluvia
plura non ferunt tegmina,
quamvis brumescat borea.
Sub istis apparatibus,
spretis lintheaminibus,
stant, sedent, cubant, dormiunt,
pergunt, pugnant, prosiliunt.
Hii sine supertunicis,
collobiis et tunicis,
capis, tenis, capuciis,
nudatis semper tibiis,
vix aliter incederent
regi licet occurrerent.
Hastis, sagittis brevibus,
concertant in conflictibus;
validiores pedites
ad pugnam sunt quam equites.
Hiis silvæ sunt pro turribus,
paludes pro aggeribus,
fugam vel pugnam capiunt
cum opportunum sentiunt.
Hos dicit Gildas fragiles
bello nec pace stabiles.

l. 81. *crispia*, R. 1.—83. *fuerunt*, R. 1.—85. *apparitibus*, R. 1, B.—86. *linthiaminibus*, R. 1, 2, B.—96. *pugnant in certaminibus*, R. 2.—101. *ut pugn.*, R. 1, 2, G.—104. *et nec in pace*, R. 1. B. G.

l. 103. *Hos dicit Gilhas.*—See p. 15 of the edition of Gildas by Stevenson, 8vo. 1838.

Cujus si causa quæritur,
mirum nequaquam cernitur,
si gens expulsa satagat
ut expulsores abigat;
sed frustra hiis temporibus,
succisis jam nemoribus,
cum sint circa maritima
firmata castra plurima.
Gens diu famem sustinens,
communem victum diligens,
cocorum artificia
non quærit ad edulia;
nam panem ordeaceum
edit et avenaceum,
latum, rotundum, tenuem,
ut decet tantum sanguinem.
Raro frumento vescitur,
vix furni flammis utitur.
Hiis pultes ad legumina
pro epulis acrumina,
butirum, lac, et caseus
oblongus et tetragonus.
Hæc sunt eorum fercula
quæ provocant ad pocula
medonis et cervisiæ,
quibus instant cotidie.
Vinum potant præcipuum,
quando sit magis rubeum.
Potando gens hæc garrula
vix cessat fari frivola.

l. 117, 118. *ordeacium*, *avenacium*, MSS.—120. *priscum sanguinem*, R. 2.—122. *vix furnum flammis uritur*, B.—123. *et leg.*, B.—129. *medones*, B.—131. *putant*, R. 1, 2. G.—132. *majus*, B.

Ad mensam et post prandium
sal, porri sunt solatium;
sed et paterfamilias
hoc reputat delicias,
caldarium cum pultibus
dare circumsedentibus,
taxando portiunculas,
servans sibi reliquias.
Hoc eis nocet nimium
ad carnis infortunium,
quod contra jussum physicum
edunt salmonem calidum.
Domos demissas incolunt,
ex virgulis quas construunt,
distantibus limitibus,
non prope ut in urbibus.
Cum devastarunt propria,
vicina quærunt atria,
edentes quod inveniunt;
post hæc ad sua redeunt,
vitam ducentes otio,
sopore, et incendio.
Mos cunctis est Wallensibus
aquam dare hospitibus,
si primo pedes laverint,
pendunt quod bene venerint;
ita quieti victitant,
quod raro bursam bajulant.
His pecten et pecunia
pendent ad femoralia.

l. 135. *ad mensam post p.*, R. 1.—138. *hæc*, B.—141. *partiunculas*, R. 2.—142. *servando*, B.— 149. *liminibus*, B.— 156. *sopori*, R. 1, 2. B.— 157. *est eunctiss*, R. 2.—160. *pandunt*, B.

Et cum abhorrent nimium
ani pudendum sonitum,
mirum quod ante ostium
habent latrinas sordium.
Choro, lyra, et tibiis
utuntur in conviviis;
sed elatis funeribus
clangunt caprinis cornibus.
Extollunt Trojæ sanguinem
de quo ducunt originem;
propinquos satis reputant,
quos centum gradus separant;
sic præferunt se cæteris.
Parent tamen presbyteris,
et summi Dei famulos
venerantur ut angelos.
Hos consuevit fallere,
et ad bella impingere,
Merlini vaticinium
et frequens sortilegium.
Mores brutales Britonum
jam, ex convictu Saxonum,
commutantur in melius,
ut patet luce clarius.
Hortos et agros excolunt;
ad oppida se conferunt;
et loricati equitant,
et calceati peditant;
urbane se reficiunt;
et sub tapetis dormiunt;
ut judicentur Anglici
nunc potius quam Wallici.

l. 166. *pudendi*, R. 1.—173. *extollat*, B.—179. *summos*, R. 2.—182. *producere*, R. 2.—192. *calciati*, R. 1, 2. G.

Hinc si quæratur ratio,
quietius quam solito
cur illi vivant hodie;
in causa sunt divitiæ,
quas cito gens hæc perderet
si passim nunc confligeret.
Timor damni hos retrahit;
nam nil habens nil metuit,
et, ut dixit Satyricus,
cantat viator vacuus
coram latrone tutior
quam phaleratus ditior.
  Ad Brechnoc est vivarium
satis abundans piscium,
sæpe coloris varii
comam gerens pomerii;
structuras ædificii
sæpe videbis inibi;
sub lacu, cum sit gelidus,
mirus auditur sonitus;
si terræ princeps venerit,
aves cantare jusserit,
statim deprom̃ent modulos;
nil concinunt ad cæteros.

l. 198, 199. *Cur mitius quam soilito | quomodo vivunt hod.*, B.—201. *hæc gens*, B.—202. *non*, G.—208. *faleratis*, B.—209. *Brehcnoc*, R. 1. *Brethnok*, R. 2. *Brehcynok*, B.—210. *piscibus*, R. 1.—212. *Comma*, G.—217. *princeps terræ*, B.

l. 205. *Satyricus.* Juvenal, Sat. x.

l. 209. *Ad Brechnoc.* See a long and curious account of this lake in Girald. Itin. Camb. i. c. 1, p. 827. The pool here mentioned is the Brecon-mere, or Brecknock-mere, called by the Welsh *Llyn-Safeddan*, not far from Brecknock. A wild legend, similar to those which are connected with many other lakes in different parts of the world, says that its site was formerly occupied by a city, which was overwhelmed by the waters as a punishment for the sins of its rulers.

Juxta Caerlion mœnia,
ad duo miliaria,
stat rupes fulva nimium
contra solarem radium,
quam Goldeclif gens nominat,
ut aurum quia rutilat.
Nec frustra fit in rupibus
flos talis, sine fructibus,
si floret qui penitima
terræ venas et viscera
transpenetrare sedula
novisset arte prævia,
occulta latent plurima
naturæ beneficia,
quæ hactenus incognita
humana pro incuria,
per posterorum studia
patebunt sub notitia.
Quod antiquis necessitas,
hoc nobis dat sedulitas.
Itidem in South-Wallia
apud Kaerdif est insula
juxta Sabrinum pelagus,
Barri dicta antiquitus,

l. 221. *Caerleon*, R. 2.— 223. *rupis*, R. 2.— 225. *Goldclive*, R. 1. *Goldeclyf*, R. 2. *Goldclif*, B.—227. *sit*, B.—229, *si pen.*, R. 1. *si foret*, R. 2.— 242. *Caerdyf*, R. 2.

l. 225. *Goldeclif.* Girald. Itin. Camb. i. c. 5. Goldcliff is a village six miles from Newport, on the shore of the Severn. The insulated rock from which it takes its name, is partly composed of a large bed of mica, which glitters in the sun like gold.

l. 244. *Barri.* Girald. Itin. Camb. i. c. 6. The isle of Barry, a few miles from Cardiff, and nearly opposite Watchet in Somersetshire. This passage of the poem was translated as follows by the Rev. P. Roberts:—

" Off Cardiff is an isle, of yore
Called Barri; on its northern shore
A cleft, to which apply the ear,
And wond'rous sounds you'll straightway hear;

in cujus parte proxima
apparet rima modica,
ad quam si auram commodes
sonum mirandum audies,
nunc quasi flatus follium,
nunc malleorum sonitum,
cotis ferri fricamina,
fornacis nunc incendia.
Sed hoc non est difficile
ex fluctibus contingere,
marinis subintrantibus
hunc sonum procreantibus.
Apud Penbroc est regio,
quam dæmonum illusio
vexat jactando sordida,
et exprobrando vitia,
qui nullis valet artibus
fugari neque precibus;
quod quando terram agitat,
casum gentis pronosticat.
Ad Crucmaur in West-Walliis
est tumulus mirabilis,
qui se conformem cuilibet
advenienti exhibet;

l. 247. *ad quas*, R. 1.—250. *martellorum*, R. 2. *metallorum*, R. 1. G.—252. *tunc*, B.—253. *erit*, R. 2.—257. *Penbrok*, R. 1, 2.—264. *gentis casum*, R. 2.—265. *Crutinaur*, R. 2. *Crucinaur*, R. 1. *Crucnaur*, B.—267. *deconformem*, G.

Now like the blasts of mighty bellows,
Now like the strokes of Vulcan's fellows;
Now like the grindstone, now his furnace,
When making, for Achilles, harness:
Yet, after all, 'tis but sea-water,
Perhaps, that makes this hideous clatter."

l. 257. *Apud Penbroc.* An allusion to the fairy legends told in Girald. Camb. Itin. i. c. 2.

l. 265. *Crucmaur.* Girald. Itin. Camb. c. 3, p. 862.

ubi si arma integra
relinquantur in vespera,
confracta proculdubio
reperies diluculo.
Ad Nevyn in North-Wallia
est insula permodica
quæ Bardiscia dicitur,
a monachis incolitur,
ubi tam diu vivitur
quod senior præmoritur.
Ibi Merlinus conditur
Silvestris, ut asseritur.
Duo fuerunt igitur
Merlini, ut conjicitur;
unus dictus Ambrosuis,
ex incubo progenitus
ad Kaermerthyn Demeciæ
sub Vortigerni tempore,
qui sua vaticinia
proflavit in Snawdonia
ad ortum amnis Conewey,
ad clivum montis Eriri,—
Dinas Embreys, ut comperi,
sonat *collem Ambrosii*,—

l. 269. *vel si*, R. 1.—270. *relinquuntur*, B.—275. *Bardeseya*, R. 1. *Bardesia*, R. 2. *Bardicia*, B. — 276. *a canonicis*, R. 2. — 282. *coninctitur*, B. — 285. *Caermerthyn*, R. 1. *Kenerithin*, R. 2.—288. *Snowdonia*, R. 1, B. *Swandonia*, R. 2. — 289. *Conewy*, R. 2. — 290. *Enriri*, [*? Euriri*] R. 2. *Oricy*, B. *Eryry*, G.—291. *mons Orycy, ut c.*, B.

l. 273. *Nevyn.* Nevyn is a small town in Caernarvonshire. Not far from it is Bardsey isle, on which was once a celebrated monastery, and which is distant about a league from the main land.

Dinas-Emrys is an isolated rock, covered with woods, not far from Beddgelart: it is crowned by ancient intrenchments.

Merlinus. What is here said about Dinas-Emrys and Merlin is taken from Girald. Itin. Camb. ii. c. 8. In the English version it is somewhat amplified.

ad ripam quando regulus
Vortiger sedit anxius;
est alter de Albania
Merlinus, quæ nunc Scotia;
repertus est binomius
Silvestris Calidonius,
a silva Calidonia
qua promsit vaticinia;
Silvestris dictus ideo
quod consistens in prælio,
monstrum videns in aere,
menti cæpit excedere,
ad silvam tendens propere
Arthuri regis tempore,
prophetavit apertius
quam Merlinus Ambrosius.
  Sunt montes in Snawdonia
cum summitate nimia,
ab imis usque verticem
vix transmeatur per diem,
quos Cambri vocant Eriry,
quod sonat *montes nivei.*
Hii Walliæ pecoribus
sufficerent in pascuis.

296. *quæ est*, B.— 309. *Snaudonia*, G. *Swandonia*, R. 2. *Snowdonia*, B.—311. *usque ad*, B.—313. *Quod*, R. 1. *Enriri*, R. 2. *Erycy*, B.

l. 309. *Snawdonia.* Girald. Itin. Camb. ii. c. 9. The name *Eryri* is still preserved in Wales, but, as it appears, it is differently interpreted, as meaning the *hill of eagles.* (Nicholson's Camb. Traveller's Guide). There are numerous pools on its summit.

One of the lakes alluded to is called by the Welsh *Llyn-y-Dywarchen*, or the Lake of the Sod. The moving isle, according to the work just quoted, is still to be seen, composed of "a piece of the turbery, undermined by the water, and detached from the shore." Both lakes are described in Giraldus, l. c.

In horum summo vertice
sunt duo lacus hodie,
quorum unus erraticam
in se concludit insulam,
ventis hinc inde mobilem,
ripis approximabilem,
ita ut armentarii
mirantur se clam provehi.
Dat alter lacus perchios,
trutas, omnes monoculos,
quod reperitur hodie
in mulwellis Albaniæ.
Rothelan in confinibus
Tegengil est fons modicus,
qui non marinis moribus
die bis undat fluctibus,
sed undis crebro deficit,
undis vicissim sufficit.
In Monia North-Walliæ,
quæ Anglesei est hodie,

l. 317. *quorum*, R. 2.—324. *m. secula p.*, R. 1, B. *mirentur*, G.—325. *Parthios*, G.—326. *curres..novaculos*, B. *Turcos*, G. with the two King's MSS.—327. *hoc rep.*, R. 2.—328. *muluellis*, B.—329. *Ruthlan*, R. 1, B. *Ruthland*, R. 2.—330. *Tetengil*, R. 1, B.—332. *diu bis*, B.—335. *Nort-W.*, R. 2.—336. *Angleseye*, R. 1. *Anglescie*, B.

l. 328. *In mulwellis.* Notandum est quod in Albania quoque duobus in locis, uno ad mare orientale et altero ad occidentale, pisces marini qui muluelli dicuntur monoculi reperiuntur, dextrum oculum habentes et sinistro carentes. Girald. Itin. Camb. ii. c. 8.

l. 329. *Rothelan.* Rhyddlan in Flintshire.

l. 330. *Tegengil.* See Giraldus, Itin. Camb. ii. c. 10. This well, called now in Welsh *Ffynnon Leinw*, or the flowing well, is situated in the parish of Kilken, near Mold, in Flintshire. Since the time of Camden it appears to have ceased flowing.

l. 335. *In Monia.* Anglesea is full of Druidic remains, of which the stone here mentioned was probably one. According to David Powel, the old commentator on Giraldus, this stone was called in his time *Maen Mordhwyd*. See Gir. Itin. Camb. ii. c. 7.

est lapis, sicut didici,
concors humano femori,
qui quantolibet spatio
asportetur ab aliquo,
nocte per se revertitur.
Hoc comperit, ut legitur,
Hugo comes Salopiæ,
Henrici primi tempore;
probandi causa lapidem
ligavit ad consimilem
magnis catenis ferreis,
et projecit in fluctibus,
qui tamen sub diluculo
visus est loco pristino.
Hunc semel quidam rusticus
ligavit suis cruribus;
statim femur computruit,
lapis ad locum rediit.
Si opus fiat Veneris
juxta procinctum lapidis,
lapis sudorem faciet,
et proles non proveniet.
Est Rupes Audientium
sic dictus per contrarium,
ubi si sonum feceris
cornu, vel exclamaveris,
hac parte non percipitur
sonus qui illac editur.

l. 340. *Aquilo*, G —345. *causam*, B.—351. *simul*, B.—356. *projactum*, B.

l. 343. *Hugo comes.* Hugh de Montgomery, Earl of Shrewsbury, who had conquered the isle of Anglesea in in 1096, and was there slain in a skirmish with the Danes, the same year.

l. 359. *Rupes Audientium.* Described in Girald. Itin. Camb. ii. c. 7. According to his commentator, this stone in 1554 formed part of the wall of a church.

Est alia et insula
huic loco contigua,
sed heremitas continet;
quorum si quisquam dissidet,
statim se mures congregant,
escas eorum devorant,
nec cessat hæc molestia
donec cesset discordia.
Sicut hic et Hibernia
gens extat melancolica,
sic sancti hujus climatis
propositi sunt vindicis.
In hac quoque provincia,
Hibernia, et Scotia,
campanæ sunt et baculi
ornatu sub multiplici,
tam digni proculdubio
in clero et in populo,
quod vereantur hodie
perjurium committere
tam super horum alterum
quam super evangelium.
Ad Basingwerk fons oritur
qui Sacer vulgo dicitur,

l. 365. *et alia*, R. 1, 2, B.—367. *sed et*, B.—369. *mures se*, R. 2.—373. *et in*, R. 1. *Hæc satis ut Hibernica*, R. 2. *sic.. Hibernica*, B.—374. *malencolica*, R. 1, 2, B.—387. *Basingwere*, R. 1. *Basyngwerk*, R. 2. *Basingwer*, B.—388. *fons sicut vulgo*, R. 2 *satis*, R. 1, G.—389. *qui tantis*, R. 2.

l. 365. *Alia insula.* According to Giraldus, it was called in Welsh *Yynys Lecach*, or the island of the church. Itin. Camb. ii. c. 7, p. 868.

l. 379. *Campanæ.* There were several sacred bells in Wales. One is mentioned in Giraldus, p. 827; another in Caradoc's Life of Gildas, cc. 6, 7, in the edition of Gildas by Stevenson.

l. 387. Basingwerk Abbey in Flintshire was distant about a mile, or rather more, from the famous well of St. Winefrid. See Girald. Itin. Camb. ii. c. 10.

et tantis bullis scaturit
quod mox injecta rejicit;
tam magnum flumen procreat
ut Cambriæ sufficiat;
ægri qui dant rogamina
reportant medicamina.
Rubro guttatos lapides
in scatebris reperies,
in signum sacri sanguinis
quem Wenefredæ virginis
guttur truncatum fuderat.
Qui scelus hoc patraverat
ac nati et nepotuli
latrant ut canum catuli,
donec sanctæ suffragium
poscant ad hunc fonticulum,
vel ad urbem Salopiæ
ubi quiescit hodie.

l. 394. *reportent*, R. 1.—398. *Wenfredæ*, R. 2.—404. *adhuc*, B.

l. 405. *ad urbem Salopiæ.* The bones of the virgin martyr were translated to the abbey at Shrewsbury in 1138.

DE MUNDI VANITATE.*

[MS. Cotton. Titus, A. xx. fol. 68, r°.; MS. Harl. 206, fol. 113, v°. (*H.*); MS. Reg. 8, B. vi., fol. 29, r°. (*R.*); MS. Sloane, 1584, fol. 13, v°. (*S.*); MS. Camb. Univ. Lib. Ee. vi. 29, art. 4.; MS. Bodl. Oxf. 596. (Bern. 2376); and MS. Digby, 28.]

Cur mundus militat sub vana gloria,
cujus prosperitas est transitoria;
tam cito labitur ejus potentia,
quam vasa figuli quæ sunt fragilia.
Plus crede litteris scriptis in glacie,
quam mundi fragilis vanæ fallaciæ,
fallax in præmiis, virtutis specie,
quis unquam habuit tempus fiduciæ?
Credendum magis est duris fallacibus,
quam mundi miseri prosperitatibus;
fallax in sompniis ac vanitatibus,
fallax in studiis ac voluptatibus.
Dic ubi Salamon olim tam nobilis?
vel Samson ubi est dux invincibilis?
vel pulcher Absolon vultu mirabilis?
vel dulcis Jonathas multum amabilis?

l. 4. *figula*, R.—7, 8. These two lines are transposed in H.—9. *rebus fallacibus*, Leyser.—11. *volupt*. H. *falsis*, S. *falsus*. Leyser.—12. *vanitat*. H. *fallit*, R. *falsus*, Leyser.

* This poem was printed, in several of the older collections, as a work of St. Bernard of Clairvaux. See Leyser, p. 421. It has also been attributed to Jacobus de Benedictis, an Italian writer of the end of the thirteenth century, who was author of the hymn beginning *Stabat mater dolorosa*. Leyser, p. 2003. This, however, is certainly incorrect, as our poem is found in English MSS. of the thirteenth century. Leyser gives the variations of a foreign MS.

Quo Cæsar abiit celsus imperio?
vel Dives splendidus totus in prandio?
dic ubi Tullius clarus eloquio?
vel Aristoteles summus ingenio?
Tot clari proceres, tot retro spatia,
tot ora præsulum, tot regum fortia,
tot mundi principes tanta potentia,
in ictu oculi clauduntur omnia.
Quam breve festum est hæc mundi gloria!
ut umbra hominis sunt ejus gaudia,
quæ tamen subtrahunt æterna præmia,
et ducunt hominem ad rura devia.
O esca vermium! o massa pulveris!
o ros! o vanitas! cur sic extolleris?
ignoras penitus utrum cras vixeris:
fac bonum omnibus quamdiu poteris.
Hæc carnis gloria quæ magni dicitur,
sacris in litteris flos fœni dicitur,
vel leve folium quod vento rapitur,
sic vita hominis a luce trahitur.
Nil tuum dixeris quod potes perdere;
quod mundus tribuit intendit rapere;
superna cogita, cor sit in æthere,
fœlix qui poterit mundum contempnere.

l. 25. *gaudia*, S.—26. *gloria*, S.—27. *quæ quamvis*, H. *detrahunt*, Leyser.—28. *adducunt*, H. *educunt*, Leyser.—33. *quæ sic appenditur*, H. *quæ magni penditur*, R.—39. *mens sit*, R.

l. 40. MS. Harl. ends here, as does R., adding, however, four leonines. S. also adds the following lines:

Sabbata nostra colo, de stercore surgere nolo,
Sabbata nostra quidem, Salomon, celebris ibidem.
Hii sunt qui psalmos corrumpunt nequiter almos,
Momler, forscypper, stumler, scaterer, overhipper.

See Reliquiæ Antiquæ, p. 291.

DE MUNDI MISERIA.

[MS. Cotton, Titus, A. xx. fol. 164, v°. (*C.*); MS. Harl. 2316, fol. 27, v°.; MS. Harl. 2851, fol. 128, v°. (*H.*); MS. Reg. 8 B. vi. fol. 23, r°.; Flacius Illyricus, p. 238. (*Fl.*)]

Ecce mundus moritur vitio sepultus;
ordo rerum vertitur, cessat Christi cultus,
exulat justitia, sapiens fit stultus,
in omni provincia suboritur tumultus.
Mundus ad interitum vergit his diebus;
dii facti sunt iterum Jupiter et Phœbus:
nam qui nummos possidet et abundat rebus,
hic ut deus colitur structus aciebus.
Et quæ theologicæ virtutes vocantur,
fides, spes, et charitas, fere suffocantur;
fraus et avaritia, et quæ derivantur
ex his, jam in sæculo toto dominantur.
Si sis ortu nobilis, si vultu serenus,
si benignus, humilis, moribusque plenus,
hæc nil tibi proderint, si tu sis egenus,
nam sola pecunia formam dat et genus.
Dummodo sim splendidis vestibus ornatus,
et multa familia sim circumvallatus,
prudens sum et sapiens et morigeratus,
ego tuus nepos sum et tu meus cognatus.
Ista cum defecerint, protinus marcescit
nostra consanguinitas, et paulatim crescit

l. 4. *sunt in mundo jugiter labor et tumultus*, Fl. — 5. *in interitum*, Fl. — 8. *septus aciebus*, H. — 10. *pede suff.*, Fl. — 15. *tibi nil profuerint*, Fl. — 19. *nummosus et abundans ac officiatus*, Fl. — 20. *sum tu*, Fl. — 21. *statim evanescit*, Fl. — 22. *et amor vilescit*, Fl. who omits *nostra*.

inter nos remotio, ita quod me nescit
qui dum dives fueram surgens mihi cessit.
O miranda vanitas! o divitiarum
amor lamentabilis! o virus amarum!
cur tot viros inficis faciendo carum
hoc quod transit citius quam flamma stupparum?
Si nummus divitibus posset tria dare,
juventutem floridam, et mortem vitare,
pulcram et durabilem prolem procreare,
bene possent divites nummos congregare.
Homo miser, cogita, mors omnes compescit:
quis est ab initio qui morti non cessit?
hic qui vivit hodie, cras forte putrescit;
in hac vita cuiquam parcere mors nescit.
Qui de morte cogitat, mirum quod lætatur,
cum sic genus hominum morti deputatur,
quo post mortem transeat homo dubitatur,
unde quidam sapiens ita de se fatur:
Cum de morte cogito, contristor et ploro;
unum est quod moriar, et tempus ignoro,
tertium est quod nescio quorum jungar choro,
sed ut suis merear jungi Deum oro.
Quando domi summitas super nasum jacet,
ibi viget veritas et fraus omnis tacet,
totum mundi gaudium velut pisa placet,
non est tunc qui frivolis sive ludis vacet.

l. 23. *cessatque notitia*, Fl.— 24. *surgens intercessit*, Fl.—29. *nummi divitibus hæc tria possent d.*, Fl.—34. *morte non discessit*, Fl.—35. *forsan*, Fl.—36. *cumque prorsus homini parc.*, Fl.—37–40. Omitted in Fl.—41. *de morte dum*, Fl.—42. *morior*, Fl.—43. *aliud est*, Fl.—45–52. Instead of these eight lines, Fl. concludes with two, *Hoc nobis omnibus donet, et concedat,* | *Qui sine termino triumphat et regnat.* We have taken the four concluding lines of our text from MS. Reg.

l. 45. *super nasum jacet*, see before, p. 97, l. 56.

Non ibi prudentia dolus reputatur,
nec voluntas insuper lex est nec vocatur,
præda perquisitio, sed lex ibi datur,
quæ dat unicuique prout operatur.
Fertur dies Domini velut fur venire :
heu ! dies miseriæ atque dies iræ !
ad hanc quisquis studeat sic se præmunire,
ut ad cœli gloriam possit pervenire.

CONTRA AVARITIAM.

[MS. Sloane, No. 1580, fol. 160, r°.]

Captivata largitas longe relegatur,
exulansque probitas misere fugatur,
dum virtuti veritas prave novercatur,
inperat cupiditas atque principatur.
Solum nec in precio precium habetur,
et virtutis mentio penitus deletur,
quod veretur ratio nemo jam veretur,
suo dum ærario quicquam applicetur.
Quondam diffusissimum verbum do-das-dedi,
nunc est angustissimum plusquam possit credi;
verbum nobilissimum quod fugisti redi,
cedet quod est pessimum gratia mercedi.
Exulante gratia procul largitatis,
cuncta sunt venalia, nihil datur gratis ;
præsulum marsupia vi tenacitatis
stringit avaritia, fons iniquitatis.
Fuerant antiquitus præsules dativi,
omnes pene penitus nunc sunt ablativi,
et virtutis penitus sunt adversativi,
vendunt non dant redditus hospiti vel civi.

Sed cur generaliter dixi, si quæratur,
unus specialiter ut excipiatur,
cujus dissimiliter bursa dispensatur,
communis communiter cunctis erogatur.

CONTRA AMBITIOSOS ET AVAROS.*

[(α) MS. Harl. 978, fol. 113, r°. (*H.*); MS. Sloane, 1580, fol. 159, r°. (*S.*)—(β) MS. Sloane, 1580, fol. 159, v°. (S^1.); MS. Bodl. Ox. Digby, No. 4, art. 3.—(γ) MS. Sloane, 1580, fol. 161, r°. (S^2.)—(δ) MS. Sloane, No. 1580, fol. 160, v°. (S^3.); MS. Bodl. Ox. Digby, 4.

Missus sum in vineam circa horam nonam;
suam quisque nititur vendere personam;
ergo quia cursitant omnes ad coronam,
semper ego auditor tantum nunquam me reponam.
Licet autem proferam verba parum culta,
et a mente prodeant satis inconsulta,
licet ænigmatica non sint vel occulta,
est quoddam prodire tenus si non datur ultra.

* Of this and the following poem, by taking a quatrain here and there, no less than four different poems have been fabricated, and, which is singular enough, they are all of them found in one MS. (the Sloane MS.) which frequently affords us two or three variations of the same verse. In the first place (α) we have the poem beginning as it does here. Secondly. (β) we find it beginning with the — line, *multiformis hominum, etc.* Next (γ) we have another piece commencing with line —, *Ut Judæis hostia, etc.* And in the fourth form (δ), it begins with the first quatrain a little altered:—

"Stulti cum prudentibus tendunt ad coronam,
Juvenalis autumat sumere personam,
sed quia non noverint palladea latronam,
semper ego auditor tantum nunquam me reponam."

In all these different forms, the verses retained are very much transposed.

Dum risu lascivio, versus dum propino,
rodit forsan aliquis me dente canino,
quia nec afflatus sum pneumate divino,
neque labra prolui fonte Caballino.
Multiformis hominum fraus et injustitia,
letalis ambitio, furtum, lenocinia,
cogunt ut sic ordiar conversus ad vitia,
quis furor, o cives, quæ tanta licentia ?
Tot sordes luxuriæ, mundi tot tumultus,
tot assumunt species, tot immutant vultus,
ut jam dicat aliquis animo consultus,
quo teneam nodo mutantem Prothea vultus ?
Cum mundum intueor sordis fluctu mersum,
et naturæ penitus ordinem perversum,
et jam a principibus in vulgo dispersum,
si natura negat, facit indignatio versum.
Luxus, avaritia, gloria macelli,
infamis concubitus patrantis ocelli,
quicquid agant homines animo rebelli,
gaudia, discursus, nostri est farrago libelli.
Cum videam reprobos opibus affluere,
dominari vitia, virtutes succumbere,
vilipendi fœminas et viros nubere,
difficile mihi est satyram non scribere.
Spargat ergo primitus sua Clio jacula
in illos quos operit pastoralis infula ;
nam ab illis omnibus, quid irem per singula,
declinat in subditos vitiorum macula.
In primis pontifices et prælatos noto ;
nam iste grex hominum, canone remoto,

l. 13. *justitia*, S¹. S². — 15. *ut si*, H. *ut qui*, S¹. *ut que*, S². — 16. *quos tanta*, H.—17. *mundi lux.*, S².—18. *invitant..assumant*, S¹. *tot in vita species, tot alumpne*, S².—19. *animus animo*, S¹. S².—21. *cædis*, S².—23. *vulgus*, S².—26. *incestus patrenitis ocelli*, S. *concelli*, S¹. S².—33. *clio sua*, S³.—34. *illo quem*, S³.—35. *illus opibus*, S³.—36. *deffluit*, S³.—38. *grex ipse*, S¹.

totus est in poculis, totus lucri voto
æstuat, et vitæ disconvenit ordine toto.
A prælatis defluunt vitiorum rivi,
et tamen pauperibus irascuntur divi;
sic impletur iterum vox illa lascivi,
quicquid delirant reges plectuntur Achivi.
Sunt imprecatorii præsules moderni,
sed dicuntur aptius præsules Averni,
vel sub ore potius judicis æterni,
potores bibuli media de nocte Falerni.
Vos ergo cum talia, præsules, agatis,
de supernæ gaudio vitæ desperatis,
illudque Lucanicum mente pertractatis,
velle venit semper, nocuit differre paratis.
Ecce sponsi comites sponsæ vendunt dotes;
curantur in cacabo carnem sacerdotes;
in factis medullitus rem si bene notes,
Christum vendunt iterum novi Scariotes.
Jam prorsus obsorduit usus largiendi:
nam vendunt altaria quæ non solent vendi;
versa est in habitum cupido tenendi;
tempore crevit amor qui nunc est summus habendi.
Præbendæ nunc temporis ducuntur ad forum;
simonia pullulat et dilatat torum;
sed disperdet Dominus iter impiorum,
conquasabit capita in terra multorum.
Parochiam contrahit lege matrimonii
sacerdos a præsule, si nummi sint medii;
sed si nummus deficit, et tumor marsupii,
dabit ei pontifex libellum repudii.

l. 45. *heu quam nugatorii*, S^1. S^2.—46. *debent dici*, S^1. *dici debent potius*, S^2. —47. *et spectores*, S^1. *vel spretores*, S^2.—48. *medio*, S^1.—54. *furantur*, S^2. —55. *si spectes*, S^2.—58. *hii vendunt*, S^3.—66. *sed num.*, S^2.—67. *timor*, S^2. —68. *illi*, S^2.

Nec melior pontifex quam archilevita,
vivens solitarius cœnat heremita;
morerentur utinam hii qui cœnant ita!
fœlices obeunt quorum sine crimine vita.
Vis decanus fieri, præsul, patriarcha,
auri tui multi sit vel argenti marca;
tantum habet fidei, teste manu parca,
quantum quisque sua nummorum servat in archa.
In quo mundi climate, sub quo mundi signo
est abbas vel pontifex pectore benigno?
dignus Christi nuptiis, dignus vitæ ligno?
rara avis in terris, nigroque simillima cygno.
Ut Judæis odio sunt carnes suillæ,
sic in hiis extinctæ sunt virtutum scintillæ:
hic vacat libidini, gulæ servit ille;
credite me folium vobis recitare Sibillæ.
Cur sequi vestigia magnatum refutem?
impleri divitiis et curare cutem?
adipisci talibus corporis salutem?
quod decuit magnos cur mihi turpe putem?
Sed neque presbyteros decet excusari,
quos cum suis ovibus constat inquinari;
unde quosdam contigit vel ementulari,
vel perimi, quociens voluit fortuna jocari.
Si vero subtilius velis intueri,
jam defecit dignitas et libertas cleri,
Roma prorsus cecidit in eclypsin veri;
et si non cecidit, potuit cecidisse videri.
Dic, papa, dic, pontifex, nobilis sponsæ dos,
cur mores redarguis et sermones fœdos?

l. 69. *non est*, S³.—70. *vivit*, S³.—74. *multa sit et*, S³.—81. *hostia*, S².—83. *nummo servit*, S².—84. *vobis folium*, S².—93. *libet int.*, S.—94. *et jam Roma cec.*, H. *spes sponsi sponsæ dos*, S².

cum sis pejor pessimis, hœdus inter hœdos,
inter Socraticos notissima fossa cinædos.
Roma datis opibus in tumorem crescit,
et quo plus infuderis magis intumescit;
nam sicut Horatii versus innotescit,
sincerum nisi vas quodcunque infundis acescit.
Roma metit omnia quadam falce manuum,
recipit ab omnibus, nulli reddit mutuum;
de te Roma sonuit illud non ambiguum,
alterius siccas pocula, nemo tuum.
Roma solvit nuptias contra nutum Dei,
pervertit judicium, fovet partem rei;
preciosa quælibet famulantur ei,
India mittit ebur, molles sua thura Sabæi.
Eligendi præsulis quociens fit mentio,
in primis inquiritur cum quanto marsupio
interesse poterit Romano concilio,
et ita de moribus nulla fiet quæstio.
Jam plus æquo satagit Martha sive Lya,
minus æquo nititur Rachel et Maria;
nullam partem eligit meliorem, quia
jejunæ deficiunt pariter in via.
Quis nunc imitator est illius Johannis
cujus erat tegimen camelus pro pannis?
epulæ silvestre mel, potus purus amnis?
laudamus veteres, et nostris utimur annis.
Clerus qui sors domini vocari deberet,
hic est cui præcipue sordis fæx adhæret;
vox ergo prophetica locum non haberet,
omne caput languidum et omne cor mœret.
Qui sunt qui ecclesias vendunt et mercantur?
qui sunt fornicarii? qui sunt qui mœchantur?

l. 100. *notissima fessa*, S².—106. *accipit*, S¹.—105. *poterunt*, S¹.—106. *ultima fit*, S¹.—124. *sed*, S¹.—126. *quis*, S¹.

qui naturam transvolant et abominantur?
qui? clerici; a nobis non longe extra petantur.
Florebant antiquitus artium doctores;
nunc adquirunt redditus auri possessores:
ergo sic completum est quod dicunt auctores,
in precio precium nunc est, dat census honores.
Nullus avaritiæ rebus erubescit,
ex hac vis libidinis derivata crescit;
nam quociens opibus dives intumescit,
inguinis et capitis quæ sint discrimina nescit.
Proh! si scires quanta sit vanitas claustralium,
quam duræ quam dispares vitæ pœnitentium;
ordo multis monachis vertitur in tædium,
et jam fere charitas refrigescit omnium.
Cœnobita quilibet vivit dissolutus,
effrons jam non loquitur lingua, sed per nutus;
nam in claustro, ubi grex solet esse mutus,
vivitur ex rapto, non hospes ab hospite tutus.
Quid mirum si tendimus homines ad imum?
humus humum sapere debet, limus limum;
imitemur ergo nos sic dicentem mimum,
O cives! cives! quærenda pecunia primum!
Hæc est quæ in synodis confidenter tonat,
in electionibus prima grande sonat,
inthronizat præsules, dites inpersonat,
et genus et formam regina pecunia donat.
Adora pecuniam, qui deos adoras:
cur struis armaria? cur libros honoras?
longas fac Parisius vel Athenis moras?
si nihil attuleris, ibis, Homere, foras.
Disputet philosophus vacuo cratere,
et sciat quod minus est scire quam habere;

l. 146. *vel per*, S¹.—151. *igitur hunc d. rimum*, S².

nam si pauper fueris, foras expellere,
ipse licet venias musis comitatus, Homere.
Sciat artes aliquis, sit auctorum plenus,
quid prodest si vixerit pauper et egenus;
illum cogit nuditas vacuumque penus,
hinc usura vorax avidumque in tempore fœnus.
Illud est cur odiens studium repellam,
paupertatem fugiens vitamque misellam;
quis ferret vigilias frigidamque cellam?
tutius est jacuisse toro et tenuisse puellam.
Si Joseph in vinculis Christum præfigurat,
si tot plagis Pharao durum cor indurat,
si filiis Israel exitus obturat,
quid valet hæc Genesis, si paupertas jecur urat?
Quid ad rem si populus sitit ante flumen?
si montis ascenderit Moyses cacumen?
et si archam fœderis obumbravit numen?
malo saginatas carnes quam triste legumen.
Quidam de scientia tantum gloriantur,
et de pede Socratis semper commentantur;
et dicunt quod opes hiis qui philosophantur
non bene conveniunt, nec in una sede morantur.
Iccirco divitias forsan non amatis,
ut æternam postmodum vitam capiatis;
heu! heu! mentes perditæ! num quid ignoratis
quod semper multum nocuit differre paratis.
Si pauper Diogenes fuit hujus sortis,
si Socrates legitur sic fuisse fortis,
Juvenalis extitit magister cohortis,
marmoreisque satus jacuit Lucanus in hortis.
Heu! quid confert pauperi nobilis propago?
quid Tityrus patula recubans sub fago?
ego magis approbo rem de qua nunc ago;
nam sine divitiis vita est quasi mortis imago.

Semper habet comitem paupertas mœrorem,
perdit fructum Veneris et amoris florem;
quia, juxta nobilem versificatorem,
non habet unde suum paupertas pascat amorem.
Adde quod superbia sequitur doctores,
inflata scientia reprimunt minores;
ex hoc jam impletum est quod canunt auctores,
inquinat egregios inflata superbia mores.
Audi, qui de Socrate disputas et scribis,
miser, vaca potius potibus et cibis;
quod si dives fieri non vis aut nequibis,
inter utrumque tene, medio tutissimus ibis.

DE PRAVITATE SÆCULI.

[MS. Harl. 978, fol. 114, v°. (*H.*); MS. Sloane, 1580, fol. 24, r°. (*S.*); S¹, S², as in the preceding.]

Eliconis rivulo modice respersus,
vereor ne pondere sim verborum mersus,
quem nec scriptitat mundus universus,
incipe Mænalios mecum, mea tibia, versus.
Accusator criminum judexque sedebo
omnium quæ videro fieri sub Phœbo;
vitiosus siquidem vitio delebo;
munus et officium nil scribens ipse docebo.

l. 2. *timeo*, S.—3. *sed quem sc.*, S.—6. *video*, S.—7. *vitium destrui videbo*, S.—8. *ne scribas*, S.

Dicta fuit aurea vita proavorum,
quia nec simonia dilatabat torum,
nec regnabant schismata, sed vi modernorum
effodiuntur opes irritamenta malorum.
Suam Christus vineam amodo non fodit;
illam vorat ambitus, illam schisma rodit;
sponsa Christi conjugis jussa non custodit;
sæpe etenim mulier quem conjux diligit odit.
Sponsa dicit apud se, "heu! quantum nunc teror!
quo me trahit impetus schismatis? quo feror?
sponsum per quem æneus illimetur mœror;
ultra permissum tempus abesse queror.
Mea gens antiquitus dici Nazaræa,
id est sacra, potuit, sed nunc Pharisæa;
unam duas faciunt, et, cum non sim rea,
prælati partiti sunt vestimenta mea.
Jam casura videor, quia tota nuto,
mea propugnacula muri carent scuto;
aurum meum sordido vilius est luto,
princeps provinciarum facta est sub tributo.
Sed ne vos detineam turbine sermonum,
mundi caput corruit, non habet patronum:
ubinam est hodie virtus Scipionum,
Marcellusque loquax et nomina vana Catonum?
Me desertam creditis forsitan ex toto,
sed sponsum ad nuptias, hoste jam remoto,
aspiciens a longe venientem noto:"—
hæc ait et longo minuit sua gaudia voto.
Quando cibus deficit pecudibus brutis,
mugiendo postulant, velut spe salutis;

l. 10. *chorum*, S.—15. *sponsa jussa conjugis Christi non*, S.—16. *enim*, S.—19. *lenietur*, S.—22. *sancta*, S.—24. *participant*, S.—27. *meum scorie*, S.—33. These four lines are only given in S, in which MS. they conclude the poem.—38. *cibum spem*, S³.

sed et mihi resonat vocibus argutis
fistula disparibus septem compacta cicutis.
Sed quia non metuunt animæ discrimen,
principes in habitum verterunt hoc crimen,
virum viro turpiter jungit novus hymen,
exagitata procul non intrat fœmina limen.
Clamabat decalogus ne quis pejeraret,
ne quis adulterium furtumve patraret;
sed dictum prævaluit, a quo dictum claret,
Jupiter esse pium statuit quodcunque juvaret.
Sed ne vos detineam per ambages multas,
fere mentes hominum, vitio sepultas,
demollitur, allicit, reddit inconsultas,
attrahit et luxus opum metuenda facultas.
Divites in facinus omnes dissoluti,
tanquam idem reputent uti vel abuti;
hii sunt quorum intima non respondent cuti,
nam semper agitant nunc de virtute locuti.
Cum se locus optulit ut occultis vacent,
tractant de Thaidibus, de Sabinis tacent,
cum latenter hic vel hæc, vel hæc et hic jacent,
carnis ad officium carnea membra placent.
De futura divitum gloria diffido,
quos ad mortem vulnerat hic et hæc cupido,
de secreto lusitant Æneas et Dido,
irruit in vetitum dampni secura libido.
Sit pauper de nobili genere gigantum,
sciat quantum Phœbus scit et Saturnus quantum,
Cæsar, Aristoteles, quid erat si gloria tantum?
Omnes avaritia mentibus inbutis
in nummo constituunt spem suæ salutis;

l. 39. *mihi*, S³.—45. *peroraret*, S¹.—47. *sed dictum præ.*, H.—49-64. These lines are only found in S¹.—66. A line seems to be wanting after this.

volunt dici prodigi rebus dissolutis;
fallit enim vitium specie virtutis.
Nummo mundus deditus sequitur hunc morem,
ut tanto quis judicet quemque meliorem,
illum quanto noverit esse ditiorem;
o nummi! nummi! vobis impendit honorem!
Nescit mundus compati, nescit condolere,
medicanti Palladi quæ solet vigere;
nam si nummo careas, foras expellere,
ipse licet venias musis comitatus, Homere.
Axis magisterii fractus est et temo;
audiri si cupiam, auditores emo;
hoc est unde doleam, hoc est unde gemo,
scire volunt omnes, mercedem solvere nemo.
Senes avaritiæ sunt inbuti felle,
odor lucri pueris dulcior est melle;
nolle pudicitiam, nummos autem velle,
hoc omnes discunt ante alphabeta puellæ.
Si recte de vitio vitium derives,
si de gestis consulis Athenarum cives,
inter actus sæculi pravos et declives,
intolerabilius nihil est quam fœmina dives.
Hæc iccirco dixerim ne quis sine macula
fœminas existimet, quarum lingua jacula,
fascinantes oculi, digiti novacula,
sed a diverticulo repetatur fabula.

l. 72. *mundos nummo*, S².—73. *ut quem quanto noverit esse ditiorem,* | *illum tanto noverit esse digniorem*, S².— 76. *nummus*, S².—77. *quo ibis, Homere,* | *foras procul dubio, foras expellere*, S².——81. *cupio*, S².—82. *unde conqueror*, S².—89. *de lege consules*, S².— 90. *intus actus suis parvos*, S².—91. *nihil*, S².—93. *linguæ*, S².

DE AVARITIA ET LUXURIA MUNDI.

[MS. Harl. No. 978, fol. 108.]

Cum declinent homines a tenore veri,
quorum status hodie pejor est quam heri;
vias vitæ varias libet intueri,
atque alios aliis rebus studiisque teneri.
Pars in avaritiæ declinat errorem,
lucri de re qualibet approbans odorem,
festinat efficere semper ampliorem,
si poterit, recte, si non, quocunque modo, rem.
Scilicet in precibus nummus dulce sonat,
nummus mores prædicat virtutesque donat,
potentes humiliat, humiles coronat,
et genus et formam regina pecunia donat.
Prima fiet quæstio de censu cujusque,
et habenti dabitur, pecuniosusque
nova scit et vetera legis utriusque,
sic bene nummatum decorat suadela venusque.
Vulgare judicium mores non attendit,
nec Minervæ loculos in libra suspendit,
pauperis facundia divites offendit,
causidicum Veneris ametistina purpura vendit.
Sitis avaritiæ voti modum nescit,
sed quanto folliculus magis intumescit,
tanto vehementius pestis invalescit;
crescit amor nummi quantum ipsa pecunia crescit.
Tantalus, indicium sitis inexpletæ,
mediis in fluctibus aret inquiete;
quid rides ad fabulam mystici poetæ?
nomine mutato narratur fabula de te.

Quanto plura possides, magis es propensus
ad fortunæ munera, si gradus intensus
tanto difficilior imminet descensus,
præsertim misera est magni custodia census.
Multos enim strangulant potestatum jura,
torrens eloquentiæ, gloria, victura,
cinerum custodibus saxis inhæsura,
sed plures nimia congesta pecunia cura.
Cum fortuna gravius velit novercari,
fovet privilegio quodam singulari,
præbens avaritiæ fidem contemplari,
nam vere legitur fœlix se nescit amari.
Nullus enim Theseus, nullus est Pelides;
si prophetam legitis, nemini confides;
ergo si quid dederis, videto cui des;
nam cum fortuna statque caditque fides.
Ut concludam super hiis citius sperato,
quicquid tamen senserim prius assignato;
incumbet frenetico vel male sensato,
ut locuples moriatur egenti munere fato.
Sordida religio metuit par horum,
quasi reverentiam lædere nummorum;
mendicans in mediis opibus, sed horum
semper ego optarem pauperrimus esse bonorum.
Innituntur alii famæ populari,
quorum virtus nivea publice laudari,
neque conscientia teste gloriari
noverunt præter laudem nullius avari.
Ad hoc solum militum fastus exiguntur,
ex quo suis temere rebus abutuntur;
ad castrorum sanguines captusque feruntur;
nulla fides pietasque viris qui castra sequuntur.

l. 41. *Pelydes*, MS.

Talis autem gloria plurimos emungit,
plurimis jejunia lacrimas injungit;
primo favorabilis, ad extremum pungit
gloria quam supra vires et vestit et ungit.
Gloriosus appetit venias in tantum,
toxicatas appetit linguas adulantum,
nec secum deliberat quid sit, quale, quantum;
gloria quantalibet, quid erit si gloria tantum?
Non apponit spiritum gloriæ torrentem,
supra suæ modulum sortis ascendentem,
sustinere machinam laboris ingentem;
non honor est sed onus semper sustinere ferentem.
Cur homo, vermiculus miserandæ sortis,
plurimum non respicit, non vectigal mortis,
quæ semper accelerat, semper est in portis;
contentus fama jaceat Lucanus in hortis.
Amplectuntur alii partes histrionis,
et credunt sirenibus delectationis,
quæ præstringunt oculum nostræ rationis;
est virtus placidis abstinuisse bonis.
Hii sunt quibus vivitur gratia palati,
quorum virtus gloria cibi delicati,
qui vivunt ut comedant, quorum saginati
luxuriant ventres tantum consumere nati.
Sic honore proprio prorsus destituti,
prosternuntur homines in naturam bruti,
indulgentes penitus celebrandæ cuti;
pauca voluptati debentur, plura saluti.
Væ! væ! vobis fortibus ad bibendum vina,
quorum deus venter est, hominis sentina,
qui virtutem ponitis in turpi latrina,
quorum deliciæ fornix atque uncta popina.
Ex ventris ingluvie motus inhonesti
derivantur, pullulant pruritus incesti,

carnis arrogantia, fastus inmodesti;
hos armat cunctos luxus dissuasor honesti.
Cum sordescat amplius omnis vitiosus,
consequenter additur quod hic ventruosus
miles erit Veneris et luxuriosus;
vivet uti canis inmundus vel amica luto sus.
Nec admiror juvenes, qui lege tributi
debitum luxuriæ solvunt juventuti;
sed magistros Israel, quia dissoluti
clunagitant, de hiis et de virtute locuti.
Sævit satur ovium lupus in pastorem,
qui se casto domino vovit amatorem;
totis explet noctibus Veneris ardorem,
inde lupanaris in sancta reportat odorem.
Sed hæc monstra procreant moderni pastores,
spiritalis gratiæ negociatores,
censuum non sensuum examinatores,
in pretio pretium nunc est, dat census honores.
Si vim participii strictius attendas,
vetat inplicatio dicere præbendas,
quam præponunt præsules hodie vendendas,
ut præco ad merces turbam qui cogit emendas.
Illud solum Moysi volunt retinere,
coram Deo vacuus nolis apparere,
dabis aut expedies frustra tuum chære,
ipse licet venias musis comitatus, Homere.
At si forte videris velut Helisæum,
inter vestros Simones tanquam Pharisæum;
sed habebit Gyezim lepræ Syri reum,
fatidicum credens fallere posse Deum.
Hos habet ecclesia senium patronos,
tales apostolicos elevat in thronos,
Simonis discipulos ad rapinam pronos;
non habet eventus sordida præda bonos.

DE MUNDI CUPIDITATE.

[MS. Harl. No. 978, fol. 109, v°.]

Qui potest capere quod loquor capiat,
os meum Dominus quæso custodiat,
ne quod dicturus sum amarum sapiat,
cum non sit hodie qui bonum faciat.
Absorbet penitus mundum cupiditas,
omnes intendimus ad res illicitas,
passim ecclesias videmus venditas;
et non inventa est in hoc iniquitas.
Quis enim judicet non esse licitum,
si revendideris honorem venditum;
quo prius perdidit crumena sonitum,
eodem tramite redit ad vomitum.
Jam tenet Babylon in manu pocula,
quibus inebriat ubique sæcula;
a summis patribus descendit regula,
quod Dei timor est lupus in fabula.
Calix quem Babylon in manu bajulat,
est avaritia quæ passim pullulat;
qui magis opibus opes accumulat,
hunc ardor acrius lucrandi stimulat.
Quæ mundi caput est, si bene memini,
Roma, pecuniæ defert non homini;
ne taceatis si reminiscimini,
qui sunt qui ambulant in lege Domini.
Præcepta Domini nemo recogitat;
sed qui devotius argento militat,
quem sola stomachi cura sollicitat,
hic in altissimis disertus habitat.

Hinc liberalitas prorsus evanuit,
pollet cupiditas quæ mundum polluit,
quem videt simplicem Roma redarguit,
et dicat "ecce! vah! qui templum destruit."
Sed quem cognoverit servire quæstui,
divina tradere verba neglectui:
"Hic," inquit, "filius meus quem genui,
hic est in quo mihi bene complacui."
Exemplo capitis membra sunt languida;
omnis ad munera manus est avida,
frigescit charitas iccirco torpida,
quod nemo "tibi do" dicit, sed "mihi da."
Vos qui diligitis mundum hunc, plangite,
quæ totus deviet a recto tramite;
cujus ut taceam de summo capite,
membra nil aliud clamant quam "capite."
In hoc conveniunt pauper cum divite,
ut turpitudines sint omnes licitæ,
omnis inventum declinans semite,
si unis regulæ probantur perditæ.
Ad majus etiam augmentum scelerum,
nemo misericors est erga miserum;
surdi sunt divites ad preces pauperum,
nec usquam pauperis est iter prosperum.
Cum ante divitem pauper ingreditur,
ejus petitio nulla recipitur;
si moram fecerit, foras expellitur,
et ei janua post tergum clauditur.
Si pauper veniat ad aulam divitum,
crudelis Cerberus negat introitum;
si talem crederem Plutonis aditum,
nimis accederem tutus ad obitum.
Cum videt pauperem venire janitor,
et intus residet sacrorum venditor;

quasi cur veniat præsagus cognitor,
"En!" inquit, "optimus venit hic institor."
Hoc nequam Cerberus dicit ironice,
et tracto januam obfirmat obice;
si pauper aditum temptat vel modice,
percusso saucius recedit vertice.
Protector omnium Deus, hoc aspice!
qui summo resides cœlorum apice;
cadat impietas ista, te judice,
et dextra scelus hoc emenda vindice!
Decretum ergo do pauper pauperibus,
ut si non affici volunt verberibus,
non unquam habeant in janitoribus
ullam fiduciam sine muneribus.
Decretum etiam secundum facio,
cum papa sederit in consistorio,
de quovis divitum tractans negocio,
tunc nulla pauperis detur petitio.
De cancellaria donatur tertium,
si pauper habeat intus negocium,
non eat vacuus ad hostiarium,
sed si vult ingredi, solvat marsupium.
Decretum etiam quartum constitui,
mederi Theutonum volens derisui;
cum intrant curiam vel mitras ablui
vel caput faciant immundis exui.
Quia gens Wasconum et gens Hyspaniæ
deformis tunicas habent angustiæ,
dignum et justum est ut huic inopiæ
succurrant pilei grandes Apuliæ.
Abbas qui monachum mittit ad curiam,
si non vult perdere stulte pecuniam,
huic prius geminos abscidat, quoniam
castrati proni sunt ad avaritiam.

l. 96. The MS. has *ad vel in.*

Abbas vel monachus qui caste vixerit,
et se non sæpius inebriaverit
in papæ curia dum moram fecerit,
deponi dignus est, nam legem præterit.
Abbas qui piscibus minutis utitur,
et vinum latice corrumpi patitur,
non bonus pastor est dum ita pascitur,
errabit curia si non deponitur.
Si plumbum aliquis Romanum emerit,
non dans pro vendito plusquam valuerit;
in suis subprior decretis asserit
esse falsarium qui sic evaserit.
Præbendæ clericus possessor unicæ,
cui non sufficere possunt res modicæ,
de jure valeat legis authenticæ
vendendas emere plures sophistice.
Cum fraudis sæpe sit mater ambitio,
prælatis consulit nostra discretio,
qui Romam munere sive mendacio
non potest fallere, fallat perjurio.
In cunctis opera dampnamus turpia,
unde præcipua dampnamus impia,
ut cardinalibus papa vestigia
sequi non liceat ad necessaria.
Qui succubuerit ultra huic vitio,
districto pereat Dei judicio!
quod enim aliqua fiat petitio
in tali dedecus est consistorio.

+7 Oct bat

DE CONCUBINIS SACERDOTUM.*

[MS. Harl. 3724, fol. 46, r°. (*H.*); Flacius Illyricus, p. 236 (*Fl.*).]

Prisciani regula penitus cassatur,
sacerdos per hic et hæc olim declinabatur :
sed per hic solummodo nunc articulatur,
cum per nostrum præsulem hæc amoveatur.
Quid facis, o pontifex, unam adimendo ?
sed tu crimen cumulas plures largiendo ;
minus malum crederem unam permittendo,
parcere sic aliis, nuptas muniendo.
Quid agant presbyteri propriis carentes ?
alienas violant clanculo molentes,
nullis pro conjugiis fœminis parcentes,
pœnam vel infamiam nihil metuentes.
Notus in deliciis Bacchus est pincerna,
dissolutus, ebrius, Venerisque verna,
esse possit aliis quomodo lucerna,
nisi ad interitum dampna per æterna ?
Si quis velit pauperem bene castigare,
non oportet aliud quam inpauperare ;
cum cogantur inopes multum laborare,
cogitabunt aliud quam luxuriare.
Ita quidam presbyter cæpit allegare :
" Peccat criminaliter qui vult separare

l. 5-20. These lines are omitted in Fl.

* This song was written apparently about the year 1215, on occasion of the attempt to enforce strictly the prohibition of the marriages of the clergy. It was printed by Flacius Illyricus, with the title, " Sequuntur Rhythmi, quos post Synodum Laterannensem anno D. 1216, nobilis quidam Anglus in Sacerdotalis conjugii favorem composuit." Bale had previously edited it from an old MS. at Oxford. In the Harleian MS. the whole has been erased, but it is still readable.

quos Deus conjunxerat, fœminam a mare,
tales dignum duximus fures appellare.
O quam dolor anxius, quam tormentum grave
nobis est dimittere: quoniam suave;
hoc, Romane pontifex, statuisti prave:
ne in tanto crimine morieris cave.
Non est Innocentius, immo nocens vere,
qui quod Deus docuit, studet abolere;
jussit enim Dominus fœminas habere,
sed hoc noster pontifex jussit prohibere.
Gignere nos præcipit Vetus Testamentum,
ubi Novum prohibet, nusquam est inventum;
a modernis latum est istud documentum,
ad quod nullum ratio præbet argumentum.
Dedit enim Dominus maledictionem
viro, qui non fecerat generationem:
ergo tibi consulo per hanc rationem
gignere, ut habeas benedictionem.
Nonne de militibus milites procedunt?
et reges a regibus qui sibi succedunt?
per locum a simili omnes jura lædunt
clericos, qui gignere crimen esse credunt.
Nobis adhuc præcipit Vetus Testamentum,
quod nostræ jam legis est verax fundamentum,
ut mares et fœminæ sciant instrumentum
tale, per quod habeant prolis incrementum,

l. 23. *quod*, Fl. *feminas*, H.—24. *una statim volumus omnes appellare*, H. 25. *o quam dampnum grave*, H.—30-32. *qui quod facto docuit, verbo vult delere,* | *et quod olim juvenis voluit habere,* | *modo vetus pontifex studet prohibere*, Fl.—34. *novum quod non retinet*, Fl.—35, 36. *præsul qui contrarium donat documentum,* | *nullum necessarium his dat argumentum*, Fl.—37. *dedit Deus Israel m.*, H.—38. *fecerit*, Fl.—39. *nullam quidem faciens hic exceptionem*, H.—40. *generes ut habeas*, H.

l. 25. Pope Innocent III., who had called together the council in 1215, which condemned the wives or concubines of the clergy. During the twelfth century the foreign prelates had been continually endeavouring to enforce the papal ordinances on this subject. In the old writers these married priests are termed *uxoratos presbyteros*.

Zacharias habuit prolem et uxorem,
nec prole quem genuit memini majorem;
baptizavit etenim nostrum Salvatorem;
pereat, qui teneat novum hunc errorem!
Si fortasse memor es illius diei,
in quo fabricaverant vitulum Judæi,
Levi dedit infulam et progeniei;
ergo qui non gignerant omnes erunt rei.
Olim quando dominus ylem informavit,
utriusque generis animal creavit,
neutri vero generis nullum vegetavit,
quod debemus gignere satis intimavit.
Paulus cœlos rapitur ad superiores,
ubi multas didicit res secretiores,
ad nos tandem rediens, instruensque mores,
suas, inquit, habeant quilibet uxores.
Propter hoc et alia dogmata doctorum,
reor esse melius, et magis decorum,
quisque suam habeat, et non proximorum,
ne incurrat odium vel iram eorum.
Proximorum fœminas, filias, et neptes
violare nefas est, quasi nil deceptes:
vere tuam habeas, et in hac delectes,
diem ut sic ultimum tutius expectes.
Ecce jam pro clericis multum allegavi,
necnon pro presbyteris multa comprobavi,
pater-noster nunc pro me, quoniam peccavi,
dicat quisque presbyter cum sua suavi."

l. 50. ***Per virum quem genuit adeptus honorem***, Fl. — 51. ***etiam***, Fl. — 52, 60. These lines are not found in Fl.

CONSULTATIO SACERDOTUM.*

Concubinen kapitel

[Flacius Illyricus, p. 371.]

Clerus et presbyteri nuper consedere
tristes in capitulo simul et dixere:
"Nostras vult ancillulas præsul removere,
quid debemus super hoc ergo respondere?"
Quæstio proposita rite commendatur,
decanus collegii primus sic præfatur:
"Fratres, nobis omnibus pontifex minatur,
postque minas metuo ne pœna sequatur:
Cum igitur propter famulas simus aggravati,
videamus providi quo simus parati,
ad mandatum præsidis nostri vel legati
respondere fortiter, vel sumus dampnati."
Incipit capituli doctor et prælatus,
vir in jure canonico bene fundatus:
"Gravis hic est quæstionis, domini, status:
removere famulas, non levis est tractatus.
Non humana dirimit lex, et prælatura,
quod inter se fragilis copulat natura;
vitæ castæ regula nimium est dura:
vita sola angelica est pura."

* I have not been able to meet with this song in MS., and have, therefore, reprinted it from Flacius, who gives it with the title, "Consultatio Sacerdotum quorumdam, super mandato præsulis facto, ut et concubinas habitas abigant, et posthac nullas alunt: ex vetusto exemplari, et manu scripto." The subject is similar to that of the preceding song. The song which follows next (De Convocatione Sacerdotum) is a variation of the same, and contains many lines which are repeated in this, but I hardly felt that I should be justified in incorporating them.

Hinc est gradu senior tremulo sic fatus:
" Ego credo, domini, quod sum fascinatus;
vult removere famulam meam prælatus;
impotens ut prælio, ero contentatus."
Audit cantor callidus, ergo sonat cum clamore:
" Quid si vos supponere non estis in valore,
vultis ergo reliquos privare hoc vigore?"
confusus est senior magno cum rubore.
Ergo suum votum sic cæpit emendare:
" Nolo, cantor domine, coquam alienare,
ad tempus ob laicos placet occultare;
ut possimus præsulis jussis obviare."
Ait cellarius: " Non potest hoc transire;
me regit una bestia, sinerem salire,
sed meretrix monocula renuit abire;
cum senioris coqua cuperem cambire."
Tunc in consistorio omnes corrisere,
" En! noster cellarius non est stultus vere,
quod pro cute pessima, quam nequit consilere,
senioris lepidam cogitat habere."
Increpat scholasticus: " Pulcras removere
non est res ridicula, dico vobis vere:
si vult Dominus noster, potest prohibere;
sed ego per animam non possum abstinere."
Hinc structuarius longa cum structura:
" Homo," inquit, " fragilis ut est creatura,
nequit absque fœmina esse, atque cura:
scio, mihi minime fallit hæc scriptura."
Ultimus canonicus sic argumentatur:
" Vir ad impossibile nullus obligatur;
clero pudicitia scitis quod non datur,
retinere famulas ergo concludatur."
Venit ad presbyteros ordo circularis,
primus in urbe fuit olim curialis,

atque in jure canonum tritus et vocalis,
hujus ergo allegatio erat talis :
" Credo quod hanc, domini, nostis clementinam :
omnis debet clericus habere concubinam ;
hoc dixit, qui coronam gerit auro trinam :
hanc igitur retinere decet disciplinam."
Surgens unus presbyter turba de totali,
quem tangebat species generalis mali :
" Unam," dixit, " teneo amore legali,
quam nolo dimittere pro lege tali."
Loquitur vicarius, ordine secundus,
qui natura vir minime fuit facundus :
" Sermo meus erit brevis et rotundus,
non ego possum vivere sine coqua mundus."
Tertius sic retulit, loquens ad conventum :
" Ego quondam habui concubinas centum,
et nunc unam teneo caram ad complementum :
ægrius hanc dimitto, quam auri talentum."
Quartus ait presbyter animo irato :
" Vah ! quid est loquendum de nostro prælato ?
vult quod meam deseram pro suo mandato :
ego nunquam deseram etiam pro Deo beato."
Inde quintus ordine respondebat ita :
" Ista nova frivola sunt jam satis trita :
per reginam gloriæ, quæ est cœlo sita,
meam nunquam deseram in præsenti vita !"
Sextus hinc est loquendo sic effatus :
" Quid de mea facere coqua vult prælatus ?
quod si cum concubina fuero dampnatus,
ego tantum proprios portabo reatus."
Septimus sacrificus nequibat tacere :
" Non opus est," dicens, " hoc nobis timere ;
qui nos ab uxoribus jubet abstinere,
debet in redditibus plura providere."

Octavi presbyteri vox est sic formata:
" Eia! mea fœmina fuit decorata,
ut retrorsus habeat membra deaurata,
et a me sic tantò magis sit amata."
Nonus ait: " Veterem non dimitto morem,
dedit mihi calidum natura cruorem,
oportet me vivere carnis per laborem,
nolo propter animam linquere uxorem."
Decimus hinc senior loquitur modeste,
quod ante se sumpserat in corde moleste:
" Si fateri debeo verum manifeste,
nullus potest vivere clericus honeste."
Ad hæc est undecimus presbyter erectus:
" Nunquam sine socia meus erit lectus,
artibus rhetoricis plenus et perfectus,
donec me decrepitum fecerit senectus."
Duodecimus clamat magno cum clamore:
" Non me pontifex terret minis et pavore:
sed ego nummos præbeam pro Dei amore,
ut in pace maneam cara cum uxore."
Protulit tredecimus: " Coquas repentinas
nolumus dimittere propter breves minas,
fideles in omnibus nostras concubinas,
quæ mane pectore pulsant matutinas."
Inde decimus quartus unus capellanus,
disputando iratas prætendebat manus:
" Actus est inutilis, frivolus, et vanus!
qui non amat famulam, non est mente sanus."
Dixit quindecimus: " Quando bibo vina,
et me sompnus recipit hora vespertina,
tunc ut mecum dormiat volo concubina,
ne mihi deficiat carnis medicina."
Doctus sedecimus in philosophia:
" Omne quare," ait, " habet suum quia;

si mihi mea famula tollitur e via,
extra volo alere scorta pulcra tria."
Septimus et decimus, pauper commodista,
pectore de toto prorsus dixit ista:
"Ego non sum, domini, dives sophista,
non possum famulam alere e cista."
Decimus octavus, ventre valde crassus,
omnibus in medio dixit, verum fassus:
"Certe meus socius fuit diu lassus,
propter pudicitiam non multa sum passus."
Nonus ait decimus: "Dicam hic sub rosa,
totus hic ad literam textus est cum glosa:
jussio præsulis hæc religiosa
non erit uxoribus civium dampnosa."
Addidit ulterius: "Sitis memor horum,
si vetare præsul vult specialem torum,
cernet totum brevi plenum esse chorum
ordine sacrorum adulterorum."
Hinc est vox vigesimi prece terminata:
"Sancta Maria virgo, nostra advocata,
juva nos, ne præsulis lex sit durata:
est tibi devotio famularum grata."
Tandem conclusit monachus ita prædicator:
"Quis scit, an hoc hominum cupiat Creator,
ut sacerdos mulierum desinat esse amator,
pro quibus est positus in cruce Salvator?
Zacharias habuit prolem et uxorem,
quæ Johannem genuit, filium majorem,
prædicentem totius mundi Redemptorem;
non credo quod peccat, servans istum morem.
David rex sanctissimus, frigidus senecta,
lusit cum juvencula, quæ fuit electa;
quæ res in propheta non fuit suspecta,
nobis peccatoribus facile est recta.

Dedit enim Dominus maledictionem
viro, qui non fecerit generationem:
ergo cunctis consulo per hanc rationem,
ut generent, quo habeant benedictionem.
Canis semel rapiens carnem ad macellum,
a furto non abstinet, nec timet cultellum:
sic nocturnum clericus suetus ad duellum,
non curat præsulis minas, nec flagellum.
Coram tota curia papa declaravit
sacerdotem, qui hic et hæc et hoc declinavit:
omnem non generantem excommunicavit;
ex sorore filium ipse procreavit.
Quod papa concesserat, quis potest vetare?
cuncta potest solvere solus, et ligare:
laborare rusticos, milites pugnare
jussit, at præcipue clericos amare.
Habebimus clerici duas concubinas:
monachi, canonici, totidem vel trinas:
decani, prælati, quatuor vel quinas:
sic tandem leges implebimus divinas."

l. 173, 174. This is rather a burlesque allusion to the middle age doctrine of the three orders of men, thus stated in the Image du Monde :—

" Et philosophe qui donc furent,
Qui les autres ensegnier durent,
Ne poserent selonc lor sens
Fors que .iij. manieres de gens,
Clerc, chevalier, ouvrier de tere.
Li gaagnour doivent aquere
As autres .ij. lor estouvoir,
Chou que il leur convient avoir
Pour vivre au mont honestement;
Et chevalier come serjant
Les doivent garder et deffendre;
Et li clerc doivent aprendre
Et de leur euvres ensegnier,
Pour leur ame à Diu adrechier,
Si que cascuns oevre ne fache
Dont il perde point de sa grasse.
Ensi peussent .iij. maniere
Li sage de gent cha ariere."

DE CONVOCATIONE SACERDOTUM.

[MS. Cotton. Vitellius, A. x. fol. 137, r°. (*C.* 1.); Titus, A. xx. fol. 165, r°. (*C.* 2.)]

Rumor novus Angliæ partes pergiravit,
clericos, presbyteros omnes excitavit,
quos bonis ecclesiæ fortuna ditavit,
omnes ut citati sint, sic papa mandavit.
Per villas hic rumor it atque per castella,
domini papæ bajulans mandata novella;
nascitur presbyteris hinc fera procella:
quisque timet graviter pro sua puella.
Cogitant presbyteri super hoc mandato,
nam confidunt modicum de suo legato;
statuunt concilium die nominato,
ut tractent velocius de verbo præfato.
Sacerdotes confluunt atque capellani,
tendunt ad concilium juvenes et cani;
qui non ibi venerit, cordis est vesani,
vel est boni nesciens, capitis vel vani.
Leve quid est dicere, sed non est leve scire,
cerneres presbyteros undique venire;
nam si quis noluerit ad hoc consentire,
legatus in loculo vellet hunc punire.
Partibus ex omnibus ruit hic et ille,
sacerdotes numero plusquam decem mille;

l. 1. *pererravit*, C. 1.—5. *unus rumor atque*, C. 2.—6. *dompni*, C. 1.—7. *hæc nova p.*, C. 1.—8. *quisquis*, C. 2.—10. *nostro*, C. 1.—15. *fuerit*, C. 2.—16. *sensus nescius*, C. 1.—17-20. *feritur dies Domini cum fertur venire,* | *heu! dies miseriæ atque dies iræ,* | *ad hanc quisque studeat sic se prævenire,* | *ut ad cæli gloriam possit pervenire*, C. 2.—21. *ab omnibus eunt*, C.—22. *centum mille*, C. 2.

non tam spissæ nubibus imbris cadunt stillæ,
nec volant ab ignibus tam spissæ scintillæ.
Locus ad quem venerant fuit grande pratum,
ad tale concilium forte destinatum;
calcatur in ordine cœtum congregatum,
nullus ibi laicus habet principatum.
Posito silentio, pax tranquilla datur,
surgit quidam veterum primitus et fatur,
" Fratres, vobis omnibus legatus minatur,
et post minas metuo quod pejus sequatur.
Pro nostris uxoribus sumus congregati:
videatis provide quod sitis parati,
ad mandatum domini papæ vel legati
respondere graviter, ne sitis dampnati."
Surgit alter presbyter de cœtu totali,
quem tangebat spiritus generalis mali,
" Unam mecum teneo sub lege venali,
quam nolo dimittere pro sermone tali."
Alter consors irruit in hoc argumentum:
" Ego forsan habui concubinas centum,
et quam modo teneo carnis ad fomentum
non vellem dimittere propter marcas centum."
Surgit quintus presbyter, et respondit ita:
" Hæc sunt nova frivola diu satis trita;
per reginam gloriæ, quæ est in polo sita,
non Malotam deseram dum me durat vita.
Quid hoc papa cogitat vel legatus secum?
expertes sunt penitus divinarum precum;
et divina faciat ultio me cœcum,
nisi mea dormiat quaqua nocte mecum!"
Ex hinc loqui presbyter alter est paratus;
" Quid vult de me dominus papa vel legatus?

l. 27. *collocant*, C. 1.—32. *timeo*, C. 1.—33-36. Omitted in C. 2.—37. *quidam p.*, C. 2.—41. *erigit*, C. 2.—43. *quas mecum tenui*, C. 2.—44. *nollem hac dim.*, C. 2.—47. *est polo*, C. 1.—48. *nisi priver vita*, C. 1.

si cum meretricibus fuero mœchatus,
cogor meos proprios portare reatus."
Septimus hinc presbyter nequibat tacere,
dixit quod "non opus est nobis hinc timere;
papa scit et alii qui nos præcessere,
quod nos ab uxoribus viri genuere."
Alter caput erigit loquens ad conventum;
"Satis est terribile sequens argumentum;
vetus est proverbium nostrorum parentum,
sacerdotis uxor est Sathanæ jumentum."
"Papa noster arbiter est," dicebat nonus,
presbyter est hominum pater et patronus;
sed hoc si permiserit, pastor esset bonus,
quod sacerdos viveret saltem ut colonus."
Secundus probabilis vir atque facetus,
inter omnes alios presbyter discretus,
"stuprum prohibitio clericis est vetus,
tantum prolem procreat atque gignit fœtus."

l. 57. *nequivit*, C. 2.—58. *hoc timere*, C. 1.—66. C. 1 ends abruptly here, the next leaf of the MS. being lost.

DE CARNALI CONTAGIO.

[MS. Arundel, No. 139, fol. 39, r°.]

In quorundum concilio
fit annuatim mentio
de carnali contagio,
ut tollatur de medio.
Res est ista difficilis;
est enim caro fragilis,

et ad cadendum habilis,
ad resurgendum debilis.
Naturale contagium
robustum est dæmonium,
medullas urit ossium,
et vires frangit fortium.
Quis vere potest dicere,
"Carnis non premor onere,
caro nunquam decipere
me potuit aut vincere?"
Si quis fulget hoc munere,
non debet se extollere
nec gloriari temere,
cum possit adhuc cadere.
Lot, Judam, Booz, veteres
legis antiqui proceres,
donis virtutum uberes,
sibi duxerunt uxores.
Sansonem fortem Dalida,
quamvis esset invalida,
solers tamen et provida,
seduxit arte callida.
David, fortis in prælio,
victus fuit hoc vitio;
nec Salamoni filio
pepercit ista passio.
Sit ergo fragilitas
istorum nostra firmitas;
et quos vexat improbitas
carnis subportet charitas.
Paulus hoc mandat fieri,
ut alter assit alteri;
et subponantur humeri
nostri fraterno oneri.

Quidam sunt qui hoc tempore
casti videntur corpore,
sed non casti pectore,
nec casto vigent robore.
Si ad defectus proprios
respicerent, propitios
se reddererent ad alios,
ad fratres et ad socios.
In extremo judicio,
quando fiet discussio,
patebit absque dubio
cunctorum operatio.
Tunc hic qui benefecerit,
qui continenter vixerit,
qui mandata servaverit,
in refrigerio erit.
Sit nobis Dei Filius
ita modo propitius,
quod mutemur in melius,
et non peccemus amplius !

DE VISITATIONE ABBATIS.

[MS. Arundel, No. 139, fol. 39, r°.]

Dum pater abbas filiam
suam proponit visere,
cartam præmittit nimiam
adventus sui propere;
mandat quod fratrum quispiam
sibi curet occurrere,

l. 1. ***filiam***, i. e. the monastic cell which depended on the parent house.

nam vult in talem grangiam
die tali descendere.
Venienti occuritur,
cum pane, vino, piscibus;
in domum introducitur
stratam juncis et floribus;
mensali mensa tegitur,
discumbit lotis manibus;
dies ista deducitur
non absque magnis sumptibus.
Hinc facturus scrutinium
ad abbatiam equitat,
intrat infirmitorium,
illud in primis visitat;
ibi sumit edulium,
ibi libenter habitat;
paupertatem claustralium
nec sentit nec recogitat.
Die sequenti fratribus
accedit visitatio;
profertur coram omnibus
visitativa lectio;
tota de temporalibus
est patris inquisitio,
quasi nulla de moribus
habetur ibi quæstio.
Si quis zelator ordinis
loquatur propter ordinem,
nisi sit magni nominis,
tacere facit hominem;
hinc sit quod multi criminis
celant fratres rubiginem,
dum ferventis regiminis
adesse vident neminem.

Incepta visitatio
tribus diebus agitur;
visitator hoc spatio
temporis bene pascitur;
visitati devotio
super hoc benedicitur,
et manus ab obsequio
favorem adipiscitur.
Tandem carta componitur,
ut rite fiant omnia;
quod magnum est omittitur,
sola scribuntur levia;
ibi bene perpenditur
visitantis incuria,
nam quicquid illic scribitur
duæ non valent allia.
Post hæc, peractis omnibus,
parumper sibi minuit
pater sanctus, qui fratribus
vivendi normam posuit;
mox legem quam de carnibus
non comedendis statuit,
suis acutis dentibus
et suo ventre destruit.
O quam fœlix minutio
quæ fit de bonis Domini!
quam bona visitatio,
quam tales claudunt termini!
quid agent in judicio
tales ac tanti domini?
confusi proculdubio
mutescent sicut asini.
Mihi, fratres, ignoscite,
si loquor plusquam debeam,

si hos qui sunt in capite
jocoso dente mordeam;
granum vobis eligite,
foras legate paleam,
et pro me Deum poscite,
ne prælaturam habeam.

DE MALIS MONACHORUM.

[MS. Cotton. Titus, A. xx. fol. 160, v°. (*C.* 1.); Vespas. A. xviii. fol. 168, v°. (*C.* 2.); MS. Harl. No. 3362, fol. 56, v°. (*H.*)]*

Noctis crepusculo brumali tempore,
pausans in lectulo mens mea temere,
quæ non sinit oculum soporem capere,
sed rebus variis cæpit intendere.
In lecto mobili mens stare nescia,
lassa vigiliis, trahit suspiria,
cordis conspectui proponit varia,
tum res indebitas tum necessaria.
Dum mens sic fluctuat in rebus dubiis,
stat tandem cogitans multum de monachis,
eo quod sæpius excedunt ordinis
metas, obscænis vacantes frivolis.
Sed quamvis modica sit mentis ratio,
hoc tamen optime scit quod religio
est in se nobilis et sine vitio,
si more fuerit servata debito.

l. 5. *loco*, C. 2.—11. *licitis*, C. 1.—12. *ferculis*, C. 1.—14. *maxima scit*, C. 1. 15. *sit in se..si sine*, C. 1.—16. *servata fuerit et more debito*, C. 2.

* The Harleian copy is a mere fragment, or rather a song made up of a few lines of this longer one.

O quam salubriter et quam mirifice
vixerint monachi quondam, sed hodie
virtutem nobilem obedientiæ
vertunt in vitium inanis gloriæ.
Est adulatio plena fallaciis,
quæ nomen proprie sumpsit ab aulicis,
aulam despiciens accessit monachis,
qui sibi serviunt multis deliciis.
Doleo, sed verum est quod dixi, serviunt
hii qui de monachis claustra non diligunt,
nares prælati lambentes ambiunt,
verbisque mellicis aures reficiunt.
Procaci superos fallunt astutia,
inferioribus præbent munuscula;
abbas si proferat impossibilia,
blandis sermonibus concedunt omnia.
Multi pro clavibus se subdunt vitiis,
accusant socios, vacant mendaciis;
ne quid displiceat prælati libitis,
hoc enim nunciat os cum susurriis.
Os, cor, et animus nunquam sunt consona;
cor dolo plenum est, os profert dulcia;
latent in animo fraus et fallacia;
hii tales digni sunt obedientia.
Fingunt se simplices frui conspectibus,
sed mutant animum susceptis clavibus;
"Tacete, miseri," dicunt claustralibus;—
"Vos nihil sapitis, nos domum regimus."

l. 23. *suspiciens, arrisit*, C. 1.—24. *et sibi*, C. 2.—27. *status prælati*, C. 1.—28. *mellifluis*, C. 1.—36. *ei*, H.—40. *tales sunt sub obedientia*, H.—41. *fratrum consp.*, H.

l. 22. *ab aulicis.*—Conf. *p.* 107, *ll.* 45, 46, of the present volume.

l. 33. *pro clavibus.*—The *clavis*, or key, was the emblem of ecclesiastical office and dignity.

l. 40. *obedientia.*—Office.

Si quid interrogant quidam claustralium,
ridentes revocant illud in irritum,
et soli retinent res quæ sunt omnium,
quas sibi reputant ut patrimonium.
Illud despiciunt quod jubet regula;
fratres adinvicem cum reverentia
sibi obediant, sed obedientia
nusquam hujusmodi juris est conscia.
Bonum gratuitum obedientiæ
dicunt in clavibus totum consistere;
sed quod proponunt, hoc monstrent opere,
nam parent clavibus, non jussis regulæ.
Sed inter cætera hoc nimis doleo,
viri decrepiti confracti senio
prælati pallium impinguant oleo
adulationis, et dicam quomodo.
More procacium hii si percipere
plumam vel stramina possint in chlamide,
conantur digitis illud arripere,
talesque plumæ *pyz* vocantur Gallice.
Accusant juvenes, mediocres judicant,
sed si quid cuidam dicere debeant,
more serpentium illud clam sibilant,
quassis sermonibus, ne plures audiant.
Quid de prælatis, o Deus optime?
præ verecundia vix possum dicere;
pastores, quorum est animas regere,
adulationi vacant assidue.

l. 48. *primogenium*, C. 1.—54. *existere*, C. 1.—58. *confecti*, C. 1.—62. *vel aliquid*, C. 2.—64. *pies*, C. 1.

l. 61-64. *More procacium, etc.* — See before a similar passage in a poem in the present volume, *p.* 114, *ll.* 271-274, and *p.* 115, *ll.* 285, 286.

l. 64. pyz *vocant Gallice.* I suppose this word means *peas (poix)*, but I do not clearly understand the application of it.

Si quid de fratribus petere cogitant,
in suis cameris mox senes convocant,
eosque carnibus pascunt et recreant,
ne de proposito repulsam habeant.
Si quis de fratribus frequenter garrulat,
abbas cum clavibus mox eum strangulat;
mutus efficitur, ut loqui nesciat;
non murmur postea, non clamor resonat.
O Deus optime! qui cuncta prospicis,
cur tantam clavibus virtutem tribuis?
loquentes faciunt mutos, invalidis
gressum retribuunt, sensumque fatuis.
Sanant ægrotos, et claudis pedibus
gressum retribuunt; sed, quod est vilius,
ipsi qui nesciunt quæ pars sit dominus
claves accipiunt, adulando citius.
Sic brutis bestiis datur potentia,
viliores utique quam bruta pecora:
quo vivunt sentiunt sine intelligentia;
sed isti penitus carent scientia.
Sed qui dant talibus curam, contrarii
sunt sanctæ regulæ simul et ordini;
nam jubet regula decanos fieri
de melioribus qui possunt eligi.
Sed proculdubio quidam de fratribus,
prudentes, simplices, ornati moribus,
quia non vacant adulationibus,
non habent gratiam coram pastoribus.
Quid dicam amplius revera nescio;
sed mei carminis hæc est conclusio:
pastorum gratiam dat adulatio,—
valete monachi semper in Domino!

l. 78. *illum*, H.—80. *nec verbum res.*, H.—81. *respicis*, H.—83. *non validis*, H.—87. *ipsi quod*, H.—91. *cum intel.*, C. 2.

DE MARIA VIRGINE.

[MS. Cotton. Titus, A. xx. fol. 169, v°.]

Pone scribentium tot esse millia
quot habent nemora frondes et folia,
quot cœli sidera et guttas maria,
indigne Virginis scribent præconia.
Si tot scribentium essent familiæ
quot stellæ radiant in cœli facie,
quot sunt orbiculi vel stillæ pluviæ,
mentem opprimeret pondus materiæ.
Maria, loquere, nam tua labia
torrentes melleos sunt distillantia,
tantoque gurgite lac resudantia,
quod mundus mergitur in lactis copia.
Hoc lacte desuper de cœlis trahitur,
hoc melle filius patris allicitur;
statim ad melculum missus arrigitur,
et mellis osculum a melle petitur.
Cum mel in melculi centro suscipitur,
circumferentia major extenditur;
cum mel in melleo globo reconditur,
mellis globositas major efficitur.
In ventris decubat lustro leunculus,
sed nullum territat ejus denticulus!
hic enim desinit esse mordaculus,
jam ex leunculo factus agniculus.
Qui prius rigidus et quasi sæviens
sub lege fuerat, et leo rugiens,
agnellus factus est suos respiciens,
credentes carnibus, et lanis vestiens.

Virgo mirabilis novo prodigio
Deum obpalliat sub carnis pallio,
magnum abbrevians in parvo spatio,
inmensum metiens ventris in medio.
Convertit genitor in matrem filiam,
antiquus prosilit ad pueritiam,
novam ingreditur rex regum regiam,
nec venter virginis sentit injuriam.
Antiquus parvulus effectus ferulam
de manu projicit, et trucem virgulam;
sic planctus vertitur in plausus gloriam,
mœror in canticum, nox in dieculam.
Claustralis factus est in ventre dominus,
hic abbas incipit esse novitius,
hic patris didicit verbum silentium,
hic fit novitius qui est principium.
De sole rutilo sol alter oritur,
et mundo geminus sol superfunditur;
sic ignis cœlitus in terram mittitur,
ut mundi scoria vetus exuritur.
Verbum in virginis descendit viscera,
et carnem induit in ventris camera,
parvusque parvula pendet ad ubera,
a quo terrestria pendent et supera.
Verbum in virgine fit participium,
metitur uterus mensuram omnium;
pater ingenitus coævum genitum,
in claustro virginis fecit novitium.
In ventre coeunt lutum et deitas,
fictor et fictile, majestas, parvitas,
altum fit humile, limus sublimitas,
firmum fit fragile, virtus infirmitas.
Venter non sentiens accessus hominis,
nec ullum patiens rigamen seminis,

tumescit onere materni germinis,
et nemo tetigit sigillum virginis.
Tumescit uterus, quam Sanctus Spiritus
inpregnat leniter elapsus cœlitus;
floret et germinat agellus inclitus,
postquam non patuit mortalis transitus.
O Dei genitrix! o gemma virginum!
quo prolem suscipis ex Patre luminum,
tu nos a fœcibus deterses criminum,
transfer ad sidera post vitæ terminum.
Ignis innocuus in rubo rutilat,
nec rubus nubilo fumali nubilat;
Deus puellulæ secreta visitat,
credit grex gentium, exultat, jubilat.
Rubum innoxia lambunt incendia,
nec tamen excidit vigoris gratia;
Christus concipitur sine lacinia;
Judæus audiens corrodit labia.
Rubus innocuis ardescit ignibus,
nec fit injuria ramis virentibus;
Christus concipitur castis visceribus,
Judæus murmurat et stridet dentibus.
Qui Patri considet in regis solio,
in vili considet matri tugurio;
ibi cœlestium assistit concio,
hic bos et asinus coram præsepio.
Ibi lac cœlites ex ejus ubere
sugunt, hic ubera sugit puerperæ,
ibi familiæ plebem innumeræ
pascit, hic pascitur a matre paupere.
Tu summi principis currus eburneus,
fœlix viventium aquarum puteus,

l. 87. The ox and the ass are the *duo animalia* which during the middle ages were constantly represented as attendant on the manger in which the infant Christ was laid.

inpenetrabilis in bello clipeus,
in quo credentium tutatur cuneus.
In ventris clibano per ignem mysticum
Maria decoquit panem salvificum,
panem dulcissimum, sed tamen modicum,
quo totum reficit conventum cœlitum.
Nostra panifica panem distribuit,
quo zima veteri nusquam commiscuit;
hoc pane pastus est quicunque voluit,
solusque reus est qui panem renuit.
Hunc panem frangimus, et tamen fractio
omnis qui frangitur non est partitio;
hunc panem sumimus, et tamen sumptio
ejus qui sumitur non est consumptio.
Hic panis enim dolores abjicit,
panis est modicus, et tamen sufficit,
quia comeditur nec tamen deficit;
non enim stomachum sed mentem reficit.
Per panem pistricis fames depellitur;
sed tamen aspera sitis non tollitur;
sed si quis virginis pane reficitur,
nec famem anxiam nec sitim patitur.
Fœlix convivium, fœlix refectio,
fœlix societas, fœlix collectio,
in qua virgineus panis est pastio,
qui solus satiat sine fastidio.
Fœlix refectio, fœlix societas,
in qua fastidium nescit lassietas,
in qua nec capiti nocet ebrietas,
nec gravat stomachum escæ nimietas.
Mariæ dolium ventris nos satiat,
mortis itinere lassatos debriat;
pauper cum divite secure veniat,
de ventris dolio quantum vult hauriat.

De ventris dolio potantur cœlici,
potantur etiam omnes catholici,
hoc vinum nobile Judæi canici
soli despiciunt, sunt enim rustici.
In sacra virginis taberna potio
non æris emitur, sed morum pretio;
emptoris sufficit digna conditio,
sine pecunia, sine denario.
Ex utre virginis, hoc est ex utero,
potari cupiens os hians offero,
fructum ventris tui languens desitio,
hoc meum studium erit de cætero.
Bibam et utinam me virgo jubeat
ad votum bibere votumque compleat;
sic vini copia voto respondeat,
ut desiderii sitis non torpeat.
Montes Cironeos, terras et maria,
cœlos et sidera, globos, et omnia
quæ pulcritudinis præcellunt gratia,
Mariæ comparo, perduntque pretia.
Si terram spolies et cœli circulum,
totumque congreges in unum cumulum,
quæ pulcritudine dilectant oculum,
Mariæ comparas, perduntque pretium.
Non potest igitur laudari facile,
quod supergreditur omne laudabile,
cujus præconium est ineffabile,
post Deum penitus nil habens simile.
Cum laudes virginis promere studeo,
penso materiæ pondus et paveo;
quæ huic congruant verba non habeo;
vincor et fateor me vinci gaudio.
Miror non modicum quod temptat temere
talpa lucifuga de luce scribere;

miror quod noctua sermonem facere
audet incongruum de solis sidere.
Cum nunquam audeo, Mariæ virginis
vel sacris lectito scriptum in paginis,
sonus vel litera sacri vocaminis
pastu me recreat miræ dulcedinis.
Væ mihi misero ! quare non licuit
vidisse tempora quando refloruit
mundus per virginem, quæ clausa genuit
agnum qui sæculi peccata deluit.
Cum magi veniant regem invisere,
qui sacræ virginis lactatur ubere;
illi repatrient oblato munere,
ego puerulum nolo dimittere.
Magi revisere si velint patriam,
vadant verumtamen per viam aliam;
ego cum parvulo moram hic faciam,
Joseph et virgini devotus serviam.
Illi repatrient post data munera,
non hac quod venerant via sed alia;
ego remaneo visurus ubera
quæ profert filio virgo puerpera.
Ad sua redeant illi celeriter,
Herodem fugiant, qui furit fortiter;
ego remaneo visurus qualiter
jocatur filius ad matrem dulciter.
Sedet infantulus in matris gremio,
et offert osculum humecto labio,
quod quidem osculum indulcat mixtio,
salivæ tenuis et dogmitatio.
Cervici lacteæ matris laterculum,
innectit parvulus dulceque collulum,
offert labellulum consortis osculum,
astringit dulciter blandusque blandulum.

Saliva parvuli per ora defluit,
filisque dulcibus ad pectus confluit;
sic David sapiens saliva maduit,
quem Athis furere vesanus sensuit.
Maria párvuli girat corpusculum,
nunc genas osculat, nunc os, nunc collulum,
manus et brachia, pectus, dorsiculum,
latus et crusculum, pedem, geniculum.
Crescit puerulus, qui magnitudine
par Deo creditur et celsitudine;
Herodes metuit, audito nomine,
magisque perditur stellæ vibramine.
Iratus acuit lanista gladium,
ut tollat teneram turmam infantium;
sed non inveniet infantem regium,
transivit aliud in territorium.
Herodes perfidus ne regis gloria
privetur metuit, et cum fallacia
spondens obsequium, occultat odia;
sic blandis tegitur verbis rancordia.
Herodes interim bellum inbellibus
induit parvulis et innocentibus,
mergit in teneris ferrum visceribus,
Judæam martyrum exornans floribus.
Herodes æstuans folle sathanico,
et plus insaniens omni frenetico,
trucidat parvulos, planctuque publico
lætetur Bethlehem et cœlum cantico.
Cum cædit parvulos mente malevola
tyrannus stomachus, fuga cituvola
Ægyptum petimus, hic regis symbola
capit rex parvulus, dum ruunt idola.
Tyrannus moritur, exultant superi;
vermes hæreditant cadaver miseri,

cum tantus carnifex est datus funeri,
cœlum tripudiat, sed gemunt inferi.
Lætetur Bethlehem, Judæa gaudeat,
et Rachel lacrymis detersis rideat;
Herodes piceus in pice babicat,
ex cujus sordibus infernus nauseat.
Post hæc Ægypticos fines deserimus,
Judæam angelo monente petimus;
sed quia pessimo successit pessimus,
parentes filio adhuc metuimus.
Cum semen igitur profanum fugimus,
moram in Nazareth ad tempus facimus,
vitare regiam urbem decrevimus,
et civitatulam nobis elegimus.
Elapsis temporis paucis decursimus,
et Jerosolymam proficiscentibus
una cum parvulo Christi parentibus,
puer non repedat cum repedantibus.
Christi cognatio turmatim graditur
in urbem regiam, et puer sequitur;
parentes redeunt, hic non regreditur,
pectus virgineum metu concutitur.
Jhesum piissima mater compatere;
parce visceribus puellæ teneræ;
quo quæso meruit Maria scelere,
tantæ tristitiæ percussa vulnere.
Festina, lugubris mater, succurrere;
si moram feceris procedo temere:
volo pro Virgine tecum contendere,
pro matre filium in cantum trahere.
Ego compatior insonti fœminæ,
quam dolens video sine peccamine;
servus sum Virginis, ego pro Virgine
causam suscipio; responde, Domine.

Si parcis omnibus, cur non vis parcere
matri, sed prorogas opem impendere;
sic qua justitia potes affligere
matrem, qui præcipis matrem diligere.
Ex verbis filii convinco filium,
qui fidem recipit vel testimonium,
duorum judicat vel trium testium,
sed lex a Deo est et euvangelium.
Discernat igitur judex clementia,
si debent recipi tot testimonia;
et si sufficiunt, detur sententia,
pro matre virgine, cessentque jurgia.
Qui statim faciens altum silentium,
promit sententiam, promit judicium,
ut matri filius afflictæ filium
reddat, et prodeat latens in medium.
Christus clementiæ sacræ judicium,
cujus repellere nequit inperium,
subire cogitur, nec sit dispendium
suæ potentiæ vel præjudicium.
Sic matri soboles quæsita redditur,
et gena lacrimas unda detersitur,
detersa roseo rubore tingitur,
et vernans lilii candor resumitur.
Jam læta virginis tenduntur viscera,
Aurora spargitur per ora tenera,
scintillat facies a fletu libera,
qui solem superat plusquam sol sidera.
Cum matre virgine puer regreditur,
matrique pariter et sponso subditur,
qui mundi fabricam fecisse legitur,
et factam regere fabro subjicitur.
Hinc arrogantia nostra confunditur,
hinc extollentia nostra contunditur,

hic mentis turgidæ fastus arguitur,
qui semper omnibus præponi nititur.
Si summa splendeas virtutum gloria,
vigore corporis et elegantia,
mentis industria, linguæ facundia,
fœdat hæc omnia comes superbia.
Miror homuncio qua fronte tumeat
de carnis robore quem visus tereat ;
qui quamvis gladium in manu teneat,
unum accipere leonem timeat.
Satis exilis est candoris titulus,
exilis species qui vincit flosculus,
quam mutat temporum brevis cursiculus,
quam fugat febrium brevis igniculus.
Ignita facies et gena rosea,
post instans temporis fit pallens plumbea ;
ergo quid aliud est forma carnea,
quam fœni flosculus, senilis palea ?
Fortuna blandiens nunc venit obvia,
fœcundo calice propinans dulcia,
post instans temporis fit adversaria,
et læta rapiens subinfert tristia.
Fortuna rusticum mutat in militem,
et rotam subito versans ancipitem,
ex equo detrahit quem fecit equitem,
sic eques iterum redit in peditem.
Fortuna prodiga nunc fundit munera ;
viles, ignobiles, levat ad sidera ;
nunc summos dejicit a sede solida,
dejectos collocans in casa misera.
Quid prodest igitur argenti copia ?
quid auri sarcina ? quid ampla prædia ?
quid urbes, villici ? quid alta mœnia ?
cum fluxu temporum fluunt hæc omnia.

Quamvis sis affluens auroso pulvere,
non debent pauperes tibi vilescere;
si comes divitis sit in itinere,
qui comes divitis erit in funere.
Regem a paupere distantem habitu,
et sceptro, sedibus, mensa, recubitu,
suorum etiam pomporum strepitu,
mors parem pauperi facit in exitu.
Non beant viculi, non beant oppida,
non grex satellitum, non mensa splendida,
non bursa tumiens et ære gravida,
sed morum sanctitas et vita nitida.
Sed quam infœlix est ista fœlicitas,
in cujus fabrica basis est vanitas,
in qua post copiam restat inanitas,
in qua non liberat famem satietas.
Si forte regiis inflaris vestibus,
de tecto cogita non de tegentibus;
hoc patet verius in primis parentibus,
in culpa noxia non existentibus.
Vestis est verius nostra confusio,
quam nostra gloria, si recte sentio;
nam vestis sceleris est recordatio,
vestis est criminis repræsentatio.
Primis parentibus non necessaria
fuerunt vellera sive conchilia,
quamdiu steterant in innocentia,
quamdiu fuerant sine nequitia.
Sed postquam excidit obedientia,
et vindex affuit erubescentia,
fugerunt pariter ad ficus folia;
hæc fuit vestium causa primaria.
Si furem mutilas pro latrocinio,
vel signas stigmate sive cauterio,

vide si debeat justo judicio
senseri gloria talis signatio.
Si vestes igitur recte descripseris,
et causam propriam descripto dederis,
vestis cauterium est culpæ veteris,
nota nequitiæ, character sceleris.
Tu qui regalibus inflaris vestibus,
vellus lanigeris redde pecudibus,
fucum conchiliis, limen cespitibus,
jam nudo corpore par eris vermibus.
Qui præest angelis fabro se subjicit,
elatis mentibus se pronum objicit;
et vermis tumidus ad alta conspicit,
majores, medios, minores despicit.
Jhesus se servulum opponit servulo,
et Deum parvulum grando vermiculo,
ut fastum arguat tanto miraculo,
et tali tumidos inclinet speculo.
Sedet tartarea furvaque concio,
angelos invida tractans negocio;
tandem sententiæ fit promulgatio,
ut solis lampadem tollat de medio.
Una de belluis catervæ Stygiæ,
felle facunda et prima rabie,
promit sententiam, et favent aliæ,
ni fallor Cayphas est nomen bestiæ.
Dampnant communiter solarem radium;
nullus ad Cæsaris appellat solium
contra sententiam, contra judicium,
sed omnes approbant decretum impium.
Postquam incipiunt inter se quærere,
modum quo valeant scelus peragere,
quibus insidiis, quo doli genere,
solem lucifluum possent extinguere.
Grex noctis igitur ad noctis filium,
Christi videlicet Judam bursarium,

accedit, modicum promittens pretium,
nox favens peragit nocte negocium.
Nox ergo noctuas vocat in tenebris,
et illæ prodeunt de suis latebris,
armatur concio, pervescens funebris,
sequens vestigia latronis celebris.
Sic mundi pretium pro vili pretio
a vili traditur suo mancipio,
in solem irruit nocturna legio,
insons adducitur torvo supplicio.
Quid ergo faciunt illa cœlestia
sanctorum civium sancta collegia?
lux morti traditur in mortis curia,
quid facit igitur lucis militia?
Ubi nunc Gabriel qui fortis dicitur,
interpretatio si vera creditur?
Christus a noctuis ad necem trahitur,
et fortis Gabriel in fugam vertitur.
Ubi nunc Michael qui tam egregio
draconis angelos devicit prælio?
Christus a noctuis datur supplicio,
et fugit Michael; an caret gladio?
Ubi nunc latitat illa militia,
quæ quondam parvulo Christo præconia
canebat præferens sic inter alia,
Sit pax hominibus, Deo et gloria?
Nondum ex utero nascente parvulo,
salus promittiter languenti populo,
et ecce vilius et in patibulo
Salvator proditur sine piaculo.
Heu mihi misero! quis æquanimiter
ferat quod venditur ille tam viliter,
qui cœlis præsidet sempiternaliter,
quem laudant seraphym incessabiliter?
Quis potest igitur, quamvis silicibus
par in duritia vel adamantibus,

audire talia sine gemitibus,
sine suspiriis et sine fletibus ?
Post hæc dux inpius iter arripuit,
et turbam Sathanæ sequacem habuit,
quem signo proderet, tenere docuit,
ac tentum ducere caute præmonuit.
O pater luminum ! qui potens diceris
in sacra pagina sacrisque litteris,
dilecto filio cur non compateris ?
cur natum veluti ignotum deseris ?
Oza dum tangeret archam percutitur ;
et Dei filius non tantum tangitur,
inmo verberibus attritus moritur,
et Pater sustinet et non irascitur !
Archam ne caderet Oza tetigerat,
tamen sententiam mortis acceperat ;
et Dei filium Judæus lacerat,
et tamquam dormiens Pater hoc tollerat !
Dathan et Abiron tellus absorbuit,
quorum facinora portare noluit ;
et Dei filium Judæus conspuit,
et terra sustinet, nec scelus arguit.
Dolebat Moyses verbis non verbere,
et terra condolens incepit tremere ;
nunc Jesum inpii non cessant cædere,
et terra stupida non vult succurrere.
Ruget Judaicum vulgus insaniens,
verendas angelis genas percutiens,
et tamen placido ventus est veniens,
dormitans forsitan sive secutiens.
Accuso maria quæ vident furiam,
rictus Judaicos et contumeliam,
cervicas, alapas, sputa, blasphemiam,
et tot sceleribus addunt nequitiam.

Israelicitis succurrunt marium
fluctus undisoni, turbam frementium
una cum curribus mergentes hostium,
et Christus maria negant auxilium.
Terra luxuriæ fœdatur sordibus,
et ultrix pluvia cadet ex nubibus ;
Jhesus nunc sputeis fœdatur vilibus,
et tamen abstinet nubes a fletibus.
Confligit Josue cum infidelibus,
quem juvant grandines magnis lapidibus ;
nunc autem cingitur blasphemis hostibus,
qui tamen grandium non cadunt ictibus.
Heliæ vindicant ignes injuriam,
lege si dubites Regum Historiam ;
et Jhesus ducitur ad ignominiam
crucis, nec revocant ignes sententiam.
Ubi sunt obsecro sagittæ fulminis,
quæ quondam fuerant ultrices criminis ?
si non injuriam accendant hominis,
saltem blasphemias accendant numinis.
In fugam vertitur Christi militia,
et mundi quatitur duta (?) principia,
quæ debent denegant Christo suffragia,
et dux solivagus pergit ad prælia.
Dum multis æstibus doloris arceo,
et quasi circulum caput contorqueo,
crucis patibulum parari video,
zelique facibus totus incandeo.
Postquam expensum est nocturnum spatium,
et rigent brachia lassa cædentium,
arentque guttura fœde strepentium,
Christum ad præsidis trahunt prætorium.
Sol scelus detegit, sed erubescere
Judæi nesciunt ex facto scelere,

sed student scelere scelus adjicere,
et longam criminis catenam texere.
Lassantur dæmones, qui totis viribus
blasphemis Dominum pulsabant vocibus;
sed cum adimitur vox, strident dentibus,
quod voce nequeunt depromunt rictibus;
Pilatus igitur victus clamoribus,
favorem exhibet insanientibus,
et ne despiciat dæmon dæmonibus,
insontem præcipit tradi tortoribus.
Mos erat præsidis unum dimittere
in festo celebri vinctum in carcere,
et a compedibus vinclisque solvere,
quemcunque populus volebat petere.
In quo Barrabas vinculis solvitur,
et totum prælium in Jhesum vertitur;
latro de carcere liber amittitur,
et Jhesus innocens ut latro moritur.
Crux in Calvaria grandis erigitur,
in qua dulcissima globa suspenditur,
in qua diaboli virtus eliditur,
in qua mors interit dum vita moritur.
Plectant malevoli coronam spineam,
qua Christi sanguinant caput et auream,
et tingunt faciem cutemque niveam,
potuque porrigunt mixturam felleam.
Genus Judaicum peculialiter
Jhesus elegerat et fovit dulciter,
ut nutrix filium, et ecce qualiter
suum nutritium occidit viliter.
Jesus antiquitus extento brachio
Judæis fecerat viam in invio;
an ergo debuit pro beneficio
tanto retribui mirrhata potio?

tanquam pro scelere vel latrocinio,
latronum moritur Jhesus in medio,
pius est inpio junctus consortio ;
infami jungitur monas binario.
Cum manus dextera cruci affigitur,
et cordis altera tracta dirigitur,
beatis pedibus Christus affligitur !
heu ! cor virgineum defecit igitur !
Clavique filii corpus afficiunt,
parentis animam profundo fodiunt,
de nato sanguinis rivos ejiciunt,
de matre gurgitos salsos eliciunt.
Te clavi fodiunt acute, Domine,
qui pari penetrant matrem acumine ;
tu totus roseo rigaris sanguine,
et illa fletuum respondet flumine.
Saxa non sustinent dolorem virginis,
sol flentem adjuvat jactura luminis,
terra concutitur mole ploraminis,
ferre non sustinens vim tanti fluminis.
O quam immanis est matris angustia !
quam saxa sentiunt insensibilia,
quam lugent mortui et luminaria,
coguntur plangere supra cœlestia.
O languens anima mea de carcere,
hoc est de vinculis carnis, egredere,
en ! Jhesus moritur, tu illum sequere,
rex tuus patitur, ergo compatere.
Languescit sanitas et vita moritur,
præclara claritas in noctem vertitur,
inextinguibile lumen extinquitur,
non tamen Isaak, sed vervex cæditur.
Hoc opus pueris legendum offero,
illi me precibus commendent puero,
qui sero prodiit de ventre tenero,
ante luciferum de patris utero.

DE PUNITIONE PECCATI.*

[MS. Cotton. Titus A. xx. fol. 67, v°.]

Omnis caro peccaverat,
viam vitæ corruperat,
homo Deum reliquerat,
lex naturæ perierat.
Hinc Conditor irascitur,
intus dolore tangitur,
quasi de se conqueritur,
et ad Noe sic loquitur:
"Me coram caro corruit,
homo turpe desipuit,
legem naturæ polluit,
nil nisi mortem meruit.
Ut sciat humanitus
me locutum fuisse,
pœnitet me penitus
homines fecisse.
Stupor et prodigium!
quod superbit cinis
coram me, mortalium
eminet jam finis.
Homines disperdere
cum terra providi;
tibi volo parcere,
jam te justum vidi.

* This piece, the object of which seems to have been to give connected examples of different kinds of rhythms, is entitled in the manuscript, in a later hand than the text, "Gul. Mapes de Punitione Peccati; sive quomodo Deus destruxit mundum per diluvium Noe, rhythmicis versibus."

Tu et tui filii,
vestris cum uxoribus,
nihil estis noxii
tantis in excessibus.
Vos indempnes eritis,
dum condempno noxios;
octo remanebitis;
omnes perdam alios.
Perdam volatilia,
perdam omnem bestiam;
pauca seminaria
vobiscum custodiam.
Ergo, Noe, concito
arcam tibi facito,
de lignis eligito
quæ sunt aptiora;
leviga sagaciter,
et conjunge pariter,
opus fac viriliter,
non te tardet mora;
facque mansiunculas
plures et non pauculas,
archæ per particulas
tota vi labora.
Linies intrinsecus
archam et extrinsecus
tenaci bitumine,
ut in aqua fluida
sit fortis et valida,
picis nexa glutine.
Cibos animantium
inferas intrantium,
pecoris cum homine;
bestias inferius,

avesque superius,
tecum collocabis ;
fenestram in latere
deorsum componere
studens procurabis ;
culium sursum dimico,
et tandem in cubito
archam consummabis.
Trescentorum cubitorum archæ longitudo,
sed et quinquies denorum ejus latitudo,
sexies quoque quinorum ejus altitudo.
Hanc intrabis,
habitabis,
et vitabis
eminens periculum ;
tu et nati
tibi dati
procreati,
ut sustentent sæculum ;
intret sexus
eis nexus
per complexus,
dilatando populum.
A mundis animantibus,
in singulis generibus,
tolles septem paria ;
ab inmundisque macula
fœda sit simplex copula,
quæ servet seminaria ;
et cum ista compleveris,
vide ne moram feceris,
descendet a me fluvia.
Archam cum ingressus eris,
nuptæ simul cum liberis,

de superius ego pluam,
et omne nefas deleam;
quater denos simul dies
nulla tenebit requies,
incessanter imbres ruent,
et omnem humum superfluent;
vita, salus, et pax erit
hiis quos arca clauserit;
et qui foris eam erunt
mortis discrimen perferunt."
Archa parata,
Noe mandata
Domini peregit;
et bene nota,
quod unum iota
justus non infregit:
omnia dicta
fide non ficta
complere sategit.
Nubes pluunt,
imbres ruunt,
undæ fluunt,
labentes cum impetu;
crescunt aquæ
circumquaque
cum immenso strepitu;
sed inmundum
omne mundum
in profundum
periit cum sonitu.
Sic merguntur impii,
male sibi conscii,
parentes et filii,
involvuntur fluctibus,

juvenes cum senibus,
filiæ cum matribus;
dissolvuntur pignora,
feruntur per æquora
submersorum corpora.
Solum salvat archa justos,
quibus tutrix est et custos
Dei misericordia;
nosque sub hac forma natos,
et sibi compaginatos,
salve, mater ecclesia;
Christe, noster Noe, tibi
jure debent hæc ascribi,
cui sit honor et gloria!

DE PARTU VIRGINIS.*

[MS. Harl. No. 978, fol. 120, r°.]

Quod in miraculis ratio humana locum non habet.

Circa partum virginis
contra jus naturæ,
stupent sensus hominis
et caligant curæ;
homo tamen physico
potest sive logico
quærere judicio,
si posset miraculis
ab humanis legibus
assignari ratio.

* The title in the MS. is *De incarnatione Domini*.

Quod oportuit Christum nasci ex humili virgine.

Summum naturaliter
ad humilitatem
tendit, si localiter
mutat summitatem.
Igitur oportuit,
quod si Deum debuit
fœmina concipere,
humilis existeret,
ut sic digna fieret
ima summum capere.

Quod necessario conceptus fuit sine virili semine.

Nec a carne deitas
potuit fœdari,
nec carnalis fœditas
in Deo plantari;
igitur cum unio
sit in Dei filio
hominis et numinis,
cessat necessario
in tali commercio
fæx humani seminis.

Quod non potuit concipi ex concubitu.

Prophetiæ spiritus
se toro jugali
subtrahit, absonditus
operi carnali;
ergo multo fortius
Deus Dei filius
concipi non potuit
ex viri concubitu,
si de sancto spiritu
genitrix intumuit.

De testimonio Johannis Baptistæ.

Johannes in utero
Deum prædicabat,
quem ventre fructifero
virgo bajulabat;
talis ab initio

liber a mendacio
testis Deum decuit,
qui nec sensu proprio,
nec prece nec pretio,
depravari potuit.

Quod virgo peperit sine dolore.

Physico judicio
lege veritatis,
dolor est solutio
continuitatis ;
ergo cum sit veritas,
quod doloris gravitas
sit a raptu carneo,
esset contrarietas
dolor et integritas
in partu virgineo.

Quod in partu virginis natura non læditur sed honestatur.

Natura non potuit
læsa reclamare,
ex quo regi placuit
legem permutare ;
contra carnis igitur
jura si rex nascitur,
novo quodam genere,
non est incredibile,
cum sit ei facile
jus naturæ vertere.

Quod beata virgo transiit sine dolore.

Matri plenam gratiam
natus non dedisset,
si mortis molestiam
vel carnis sensisset ;
nec sicut introitum,
sic servaret exitum
matris verbum genitum ;
si caro putresceret,

l. 57. *vel est*, in marg.

vel dolor educeret
morientis spiritum.

Quod resuscitata est in corpore.

Partem matris filius
si secum levasset,
partem post inferius
pulveri mandasset;
cum partim putresceret,
et partim floresceret,
in nati substantia
semiplenam crederem,
et non ei psallerem,
"Ave, plena gratia."

Quod nec in partu nec in obitu dolorem sensit.

Hæc prima consortium
tori declinavit,
et pudoris lilium
Deo dedicavit;
unde, sicut decuit,
promereri potuit
voti privilegio,
ne dolore gemeret,
vel quando decederet,
vel in puerperio.

Quod quicunque beatam virginem rogaverit exaudietur.

Hanc voce non timida
quilibet salutet,
non est enim tumida,
ut non resalutet;
et si semel humili
vel affectu facili
te resalutaverit,
ne sis unquam dubius,
quin maternas filius
preces exaudierit.

Quod filius exaudit quicquid et mater.

Hanc secure sæpius
studeas orare,

cui nequit filius
quicquam denegare;
nam si mater peteret,
nec tamen expeteret,
orans prece vacua,
esset contradictio
et ita dissensio
in pace perpetua.

Ratio quare filius annuit precibus matris.

Ista plus in filio
juris habet mater
aliis, quas socio
toro novit pater;
sola sibi vendicat
quem rogandum judicat
totum suum filium,
quia non est alius
a quo trahat filius
carnis participium.

Quod non extollantur mulieres contra viros pro eo quod de sexu fœmineo natus est Christus.

Sui sexus fœminæ
jactant principatum,
de quo sine semine
Christum scimus natum;
decus non invideo
sexui fœmineo,
de quo nasci voluit,
quia mas quam fœmina,
dominus quam domina,
nascens dici maluit.

l. 131. *sui sexus.*—I have already had occasion to observe, that gross attacks on the character of the ladies are common in the Middle Ages (see p. 77 of this volume). We also frequently meet with poems written in their defence, and in these a very common argument in their favour is founded upon the worthiness of the Virgin Mary. In MS. Sloane, 2593, and MS. Harl. No. 7358, are copies of an English song, entitled, "Wommen be bothe good and trewe, wytnesse of Marye."

DE RUINA ROMÆ.*

[MSS. Bibl. Bodl. Oxon. Digby 4, and Digby 53. (*D.*) ; Flacius Illyricus, p. 408. (*Fl.*)]

Propter Syon non tacebo,
sed ruinas Romæ flebo,
quousque justitia
rursus nobis oriatur,
et ut lampas accendatur
justus in ecclesia.
Jacet vilis et in luto,
princeps facta sub tributo:
quod solebam dicere,
Romam esse derelictam,
desolatam et afflictam,
expertus sum opere.
Vidi, vidi caput mundi
instar maris, et profundi
vorax guttur Siculi;
ibi mundi bitalassus,
ibi sorbet aurum Crassus,
et argentum sæculi.
Ibi latrat Scylla rapax,
et Charybdis auri capax

l. 3. *quoadusque*, Fl.— 7. *sed et vilis*, Fl.—15. *gurgur*, D.—16. *διθάλασσος*, Fl.

* This is the title given to this poem in the second Digby MS., where it is attributed to Walter Mapes by a hand of the 17th century. The title in Flacius is, *Quod Romana avaritia sit Scylla, Syrtis, et Charibdis pecuniæ gentium.*

potius quam navium ;
ibi cursus galearum,
et concursus piratarum,
id est cardinalium.
Syrtes insunt huic profundo,
et Sirenes toti mundo
minantes naufragium ;
os hominum foris patet,
in occulto cordis latet
informe dæmonium.
Habes juxta rationem
bitalassum per Franconem ;
quod ne credas frivolum,
ibi duplex mare fervet,
a quo non est qui reservet
sibi valens obolum.
Ibi venti colliduntur,
ibi panni submerguntur,
bissum, ostrum, purpura ;
ibi mundus sepelitur,
immo totus deglutitur
in Franconis guttura.
Franco nulli miseretur,
nullum sexum reveretur,
nulli parcit sanguini ;
omnes illuc dona ferunt,
illuc enim ascenderunt
tribus tribus Domini.
Canes Scyllæ possunt dici,
veritatis inimici,
advocati curiæ,
qui latrando falsa fingunt,

l. 22. *ibi pugna*, Fl.—23. *conflictus*, Fl.—32. *διθάλασσον*, Fl.—37–42 omitted in D.—45. *homini*, Fl.—46. *illuc enim dona*, Fl.—47. *omnes illuc asc.*, Fl.

mergunt simul et confringunt
carinam pecuniæ.
Iste probat se legistam,
ille vero decrestistam,
inducens Gelasium;
ad probandam quæstionem,
hic intendit actionem
regendorum finium.
Nunc rem sermo prosequatur:
hic Charybdis debacchatur,
id est cancellaria;
ibi nemo gratus gratis,
neque datur absque datis
Gratiani gratia.
Plumbum quod hic informatur,
super aurum dominatur
et massam argenteam;
æquitatis phantasia
sedet, teste Zacharia,
super bullam plumbeam.
Qui sunt Syrtes, vel Sirenes?
qui sermone blando lenes
attrahunt bizantium;
os prætendunt lenitatis,
sed procella parcitatis
supinant marsupium.
Dulci cantu blandiuntur,
ut Sirenes, et loquuntur
primo quædam dulcia:
" Frater, bene te cognosco,
certe nihil a te posco,
nam tu es de Francia.

l. 55. *ille*, D.—59. *inducit*, D.—61. *uti rerum pro.*, Fl.—65. *nulli datur*, Fl.—70. *fornasia*, D.—76. *speciem*, Fl.—77. *sed Charibdi*, Fl.—83. *in te nihil*, D.

Terra vestra bene cepit,
et benigne nos excepit
in portu concilii;
nostri estis, nostri—cujus?
sacrosanctæ sedis hujus
speciales filii.
Nos peccata relaxamus,
et laxatos collocamus
sedibus æthereis;
nos habemus Petri leges,
ad ligandos omnes reges
in manicis ferreis."
Ita dicunt cardinales,
ita solent dii carnales
in primis allicere;
sic instillant fel draconis,
et in fine lectionis
cogunt bursam vomere.
Tales regunt Petri navem,
tales habent Petri clavem,
ligandi potentiam;
hi nos docent, sed indocti,
hi nos docent, et nox nocti,
indicat scientiam.
Cardinales, ut prædixi,
novo jure crucifixi
vendunt patrimonium;
foris Petrus, intus Nero,
intus lupi, foris vero
sicut agni ovium.
In galea sedet una,
mundi lues importuna,

l. 92. *peccantes*, Fl.— 95. *ligandum*, Fl.— 106. *illos docent si ind.*, D.— 107. *illos doc.*, D. *sed nox*, Fl.—112. *Petrus intus, foris Nero*, D.

camelos deglutiens ;
involuta Canopæo,
cuncta vorat sicut leo
rapiens et rugiens.
Hic piratis principatur,
et Johannes nuncupatur,
sedens in insidiis ;
ventre grosso, lota cute,
grande monstrum, nec virtute
sed rerum emptum vitiis.
Maris hujus non est dea
Thetis mater Achilea,
de qua sæpe legimus ;
immo mater carlinorum,
sancta Syon loculorum,
quam nos bursam dicimus.
Hæc dum prægnat, ductor ratis
epulatur cum piratis,
et amicos reperit ;
sed si bursa detumescit,
surgunt venti, mare crescit,
et carina deperit ;
sic a ventis circumlata,
et a scopulis vexata
periculo suberit.
Tunc occurrunt cautes rati,
donec omnes sunt privati
tam nummis quam vestibus ;
tunc securus fit viator,
quia nudus et cantator
fit coram latronibus.
Qui sunt cautes ? janitores,
per quos, licet sæviores

l. 121-126. omitted in D.—130. *imo vero, C.*, Fl. — *sancta soror*, Fl. — 138. MS. Digby 4, ends with this line.—142. *et occ.*, Fl.—153. *tollitur*, D.

tigribus et belluis,
intrat dives ære plenus,
pauper autem et egenus
pellitur a januis.
Quod si verum licet scribi,
duo tamen portus ibi,
duæ manent insulæ;
ad quos licet applicare,
et jacturam reparare
confractæ naviculæ.
Petrus enim Papiensis,
qui electus est Meldensis,
portus recte dicitur;
nam cum mare fluctus tollit,
ipse solus mare mollit,
et ad ipsum fugitur.
Est et ibi major portus,
fœtus agri, florens hortus,
pietatis balsamum;
Alexander ille meus,
meus, inquam, cui det Deus,
paradisi thalamum!
Ille fovet literatos:
omnes malis incurvatos,
si posset, erigeret;
verus esset cultor Dei,
nisi latus Helisæi
Giesi corrumperet.
Sed ne rursus in hoc mari
me contingat naufragari,
dictis finem faciam;
quia dum securus eo,
ne submergar, ori meo
posui custodiam.

l. 154. *placet*, Fl.—156. *duæ tamen*, D.—157. *applicari*, D.—158. *jacturis reparari*, D.—174. *eligeret*, D.—177. *Zyezy*, D.

CLASS III.—POEMS OF A SIMILAR CHARACTER, BUT NOT DIRECTLY ATTRIBUTED TO WALTER MAPES.

DE CRUCE DENARII.*

[MS. Reg. 8 B. VI. fol. 16, r°.]

Crux est denarii potens in sæculo;
regem et principem facit de servulo;
mendicum servulum facit de regulo;
rectorem, præsulem de parvo famulo.
Virtutem continet nummus mirabilem;
iratum judicem reddit placabilem;
oditum nimium facit amabilem;
plenum criminibus clamat laudabilem.
Crucis denarii mira potentia;
si velit poterit jungere contraria;
simul verificat contradictoria:
sit tali domino honor et gloria!
Quæ sunt verissima probat mendacia;
quæ sunt falsissima monstrat veracia;
quæ sunt justissima carent justitia;
quæ sunt mundissima carent munditia.
Cum nummus loquitur, tacebit veritas;
fraus, favor, pravitas regnant, et falsitas;

* This poem is entitled in the MS. *Hic incipit virtutes et effectus crucis denarii.* It and the following are the foundation of a class of ballads which were common in most languages of western Europe during the middle ages. Specimens of them will be found in the Appendix to the present volume.

pietas fugiet; corruet æquitas;
locum non optinent lex, fides, charitas.
Nummosus eloquens auditur placide,
potens conjungere terram cum Iride,
album prospicium probabit viride,
folium tremulum pendere solide.
Si quid negocium explere niteris,
mitte denarium dimissis cæteris;
per talem nuncium secure poteris
corda prudentium ferre quo jusseris.
Cruce denarii nihil felicius,
in consistorio nihil descretius;
nihil in prælio nummo potentius;
nil in palatio nummo placentius.
Cum crux denarii judici mittitur,
quæ prius latuit causa decernitur,
quod falsum fuerat verum asseritur,
quod verum claruit in falsum vertitur.
Cum nummus loquitur, clauduntur oculi;
quod patent singulis ignorant singuli;
honorant faciem potentis loculi
milites, præsules, reges, et populi.
Nummus cognoscitur a cunctis gentibus;
dispensat libere cum peccatoribus;
qui dona tribuunt officialibus
digni suppliciis carent criminibus.
Cum nummi venerint ad consistoria,
sciunt causidici fraudis consilia;
ex pacto litigant, et cum concordia
triumphant mutuo vice nefaria.
Per crucem protinus summa nequitia
mutato nomine fit innocentia,
falsitas veritas, error scientia,
cignus lepusculus, dolus justitia.

Servus ingenuus, et liber servulus,
inermis strenuis, dominus famulus,
discretus fatuus, stultus apostolus,
susurro dischólus bonus discipulus.
Absolvi penitus benigne poterit,
qui nummos judici dare voluerit;
quamvis de scelere non pœnituerit,
nec sua crimina confessus fuerit.
Quicunque medicus urinas viderit,
quivis causidicus causas inspexerit,
nisi pecunias ibi speraverit,
diffidit graviter et causam deserit.
Si nummos viderit homo mirabilis,
est morbus pessimus bene curabilis;
causa falsissima, justa, laudabilis,
pia, veridica, Deo placabilis.
Peccas, pauperculus expectans veniam;
qui nullam penitus offert pecuniam,
andatus circuit forum, ecclesiam,
redire cogitur ad innocentiam.
Si duos solidos vellit promittere,
pœnam cum crimine vellet remittere,
Herodem pessimum Baptistam facere,
ut sic de cætero peccaret libere.
Si pauper aliquis quícquam deliquerit,
decanus gladium Petri mox exerit;
ad consistorium cum pauper venerit,
nullum veraciter amicum reperit.
Peccante divite, si crucem dederit,
immunis dicitur, cum Sathan fuerit;
nummus purificat quicquid commiserit;
est crux amabilis, cum culpas operit.
Quod prima facie videtur facile,
facit inopia valde difficile;

quod apud homines est impossibile,
facit denarius nimis possibile.
Quod patet sibimet rationabile,
et sine pretio indispensabile;
crimen notorium intolerabile,
data pecunia fit dispensabile.
Probat denarius motum immobile,
quod latet oculos clarum visibile,
quod nunquam fuerat fixum est stabile,
et bonum optimum summe fugibile.
In causa prævalet plenum marsupium;
est magni nominis nummi præconium;
pervertit oculos judicum omnium,
summe mutabile fit necessarium.

DE NUMMO.

[MS. Reg. 8 B. VI. fol. 18, r°. (*R.*); MS. Lansdowne, No. 397, fol. 10, v°. (*L.*)]

Manus ferens munera
pium facit impium;
nummus jungit fœdera,
nummus dat consilium;
nummus levit aspera,
nummus sedat prælium;
nummus in prælatis
est pro jure satis;
nummo locum datis,
vos, qui judicatis.

Nummus ubi loquitur,
fit juris confusio ;
pauper retro pellitur
quem defendit ratio,
sed dives attrahitur
pretiosus pretio ;
hunc judex adorat,
facit quod implorat,
pro quo nummus orat,
explet quod laborat.
Nummus ubi prædicat,
labitur justitia ;
et causam quæ claudicat
rectam facit curia ;
pauperem dijudicat
veniens pecunia ;
sic dijudicatur,
a quo nihil datur ;
jure sic privatur,
si nil offeratur.
Hæc est causa curiæ
quam daturus perficit ;
defectu pecuniæ
causa Codri deficit ;
tale fœdus hodie
defœdat et inficit
nostros ablativos,
quos absorbent vivos,
morti per dativos
movent genitivos.
Sunt potentum digiti
trahentes pecuniam ?

l. 15. *et dives*, R.—21. *ubi loquitur*, L.—23. *et causam*, L.—29. *sed privatur*, L.—30. *afferatur*, L.—31-40. This stanza is omitted in R.

tali præda prædiți,
non dant gratis gratiam;
sed licet illiciti,
censum censent veniam;
clericis non morum
cura sed nummorum,
quorum nescit chorum
Deus angelorum.
Date, vobis dabitur;
tale est auctoritas;
sancti pie loquitur
impiorum pietas;
sed adverse premitur
pauperum adversitas;
quo una ducit frena,
cujus bursa plena;
sancta dat crumena,
sancta fit amena.

l. 45. *illicito*, L.—48. *fit*, R.—49. *quorum chorum*, L.—50. *torus angelorum*, L.

DE DIVERSIS ORDINIBUS HOMINUM.*

[From MS. Cotton. Titus. A. xx. fol. 159, v°. ; MS. Rawl. (in Bibl. Bodl. Oxon.) B. 214.]

Totum regit sæculum papa potestate,
cujus jurisdictio tendit longe late ;
sunt et regni cœlici claves sibi datæ,
hoc suppremate placare Deum properate.
Nulla sit acceptio sibi personarum,
omnibus justitiam et jus reddit carum,
ultimum refugium est christicolarum,
nil sibi sit carum, nisi vera salus animarum.
Vere dicit ratio quid deberet esse ;
sed papa, christicolis qui debet præesse,
non curat quid faciant metentes in messe,
ecce radix Jessæ teritur compulsa subesse.
Item papa prohibet omnibus prælatis
legem Simoniacam, sed hanc tenent gratis ;
dicit se non transgredi sub spe pietatis,
sed qui dona datis ne vos oneret caveatis.
Cardinales oculi papæ nuncupantur,
namque per hos onera curiæ portantur,
omnium negocia per hos explicantur,
ad fidei dantur regnum, vel ad hoc sociantur.
Hii conscripti merito patres nuncupati,
in sollicitudinem curæ sunt vocati ;
plantant et eradicant multis onerati ;
nostri prælati per eos bene sunt relevati.

* In the Cottonian MS. this poem is attributed to Robert Baston, the well-known poet of the reigns of Ed. I. and Ed. II., but only by a hand of the age of John Bale. In the Oxford MS. it follows several of the poems attributed to Walter Mapes, of which each bears the title *Apocalypsis*, and this is entitled *Epilogus Apocalypsium præcedentium*.

Cardinales oculos papæ prædixerunt
sancti, sed hii faciem nobis adverterunt;
pauperes despiciunt qui non dona ferunt;
quæ sua sunt quærunt, quæ cœlica postposuerunt.
Omnis homo vacuus transiens montana,
spernitur et dicitur hujus mens insana;
sub mercede modica spes cassatur vana;
curia Romana non quærit ovem sine lana.
Rex regnum consolidat et sustentat clerum,
si noxales reperit se reddit austerum,
honor regis diligit rectum jus et merum,
ut fatear verum, defensorem puto rerum.
Recta fides principis multum collaudatur,
verax et veridicus bene dominatur;
nil sub tali principe mali perpetratur,
nam castigatur si quisquam transgrediatur.
Rex in temporalibus optet principatum,
potestate publica spoliat mercatum;
in quo quivis incola sentit se gravatum,
hoc habet ipse gratum, cum sic manet irreparatum.
In hiis et in aliis homines offendit,
manus ad indebita sæpius extendit;
si quis ob hoc queritur, ad discrimen tendit,
et qui contendit sic pacis fœdera vendit.
Et decet ut sit pontifex bene literatus,
castus, prudens, sobrius, sic morigeratus;
illos potest regere quibus præest datus,
talis prælatus merito sit magnificatus.
Revera pontificum restat larga cura,
exemplo sit omnibus horum vita pura;
sacra semper doceant, pellant nocitura,
quid referam plura, teneant super omnia jura.

l. 29. *transiens montana*, i. e. passing the Alps to go to Rome.

Consecratus pontifex hiis diebus malis,
si sciat de compoto vel sit curialis,
nil valet electio si sit spiritalis,
cassatur talis nisi sit regi specialis.
Si coram pontifice quisquam litigabit,
hic præ cunctis optinet qui majora dabit;
visitando subditos in multis gravabit,
si reus astabit pœnitentia nulla juvabit.
Abbas in ecclesia magnum tenet statum,
exorando populi diluit peccatum;
conditorem omnium sic reddit placatum,
sæpe facit gratum conventum consociatum.
Terræ multum proficit, pascit viatores,
erogat pauperibus suorum labores,
et multos clericulos ducit ad honores;
abbatum mores tales fateor meliores.
Monachus ob ordinem juste veneratur,
sed nimis extravagat, ordo non servatur,
illorum professio vana reputatur;
abbas culpatur cum hæc fieri patiatur.
Et quos mundo mortuos plures crediderunt,
semivivi remanent, mortem evaserunt,
mundanis negociis sese objecerunt,
propria fecerunt ea quæ nusquam potuerunt.
Ordo mendicantium ex Deo processit,
fratres Christi similes nullus est qui nescit;
in hiis viget puritas et virtus jubescit;
hostis inhorrescit, dum sic victoria crescit.
Hii spernendo sæculum Christum sunt secuti,
carnem suam macerant vilibus induti,
pauperes et exules hos adhærent tuti,
ecce redarguti remanent ad jurgia muti.
Fratres diversiter in mundo conversantur;
quidam in scientia nimis gloriantur;

quidam Marthæ similes curis implicantur;
quid culpantur dum sic per figmenta lucrantur?
Frater in contractibus locum vendicabit;
divitis familiam totam gubernabit;
testamentum domini frater ordinabit;
sic defalcabit ad eum quod quarta migrabit.
Cingulum militiæ comites gestare
decet, pro republica mortem non vitare,
ad regis inperium hostes non vitare,
arma frequentare, decet hos ardenter amare.
Hii mundi principes præceptis armorum,
potenter subjiciunt colla superborum,
magnam secum retinent turbam famulorum,
exemplar morum domibus procedit eorum.
Comites et milites quos gentes honorant,
pauperum substantiam subito devorant,
nil valet auxilium regis quod implorant,
agricolæ plorant, dum sic perenne laborant.
Vires patrimonii divites excedunt,
exponunt res pignori ludere dum credunt,
creditores sæpius non solvendo lædunt,
sæpe bonis cedunt, sic a probitate recedunt.
Rectores dominici ministrant tutelam
gregis, ab hoc auferunt omnem coruptelam,
hostis ad insidias apponunt medelam;
hanc per cautelam poterunt vitare querelam.
Rector verbum Domini debet prædicare,
mendicantes pascere, plebem informare,
infirmos et debiles sæpe visitare,
officium clare studeat semper celebrare.
Christi patrimonium detinent rectores;
nomen habent clerici, sed sunt venatores,
histriones hominum, avium captores;
dispensatores dare consulerem meliores.

Emunt sibi prædia pauperum de bonis,
non videntur memores dandæ rationis,
nihil de proverbiis curant Salomonis,
immo student donis cognomen habere rationis.
Libenter, presbyteri, mane vigilate,
quam leve sit Domini jugum degustate,
distincte per ordinem Psalmos decantate,
sæpe laborate, Vitas Patrum recitate.
Evitare scandalum pro posse debetis;
infesti sunt laici vobis, ut videtis,
et notant faciliter si quo vos erretis,
ergo magis spretis sub rectis vivite metis.
Ecce sacerdotibus mundus jam repletur,
ex hiis unus sobrius vix reperietur,
centies inebrians calix repetetur;
statim spernetur hæc qui non sana fatetur.
Inter Psalmos sincopa non erit oblita,
dictio præterita non est repetita,
una longa dictio fit et tripartita,
Christum spernunt ita per quem sunt hæc stabilita.
Clericos simplicitas decet puellaris,
hos ornat præ cæteris honor sæcularis,
castus simplex oculis, et vestis talaris,
ex meritis claris crescit bona fama scholaris.
Clericus obediens præceptis magnatum,
expleat fideliter injunctum mandatum,
domini negociis cor sit applicatum,
servitium gratum reddet se magnificatum.
Clerici spectacula sæpe visitabunt,
tabernas non deserent, plateas calcabunt,
et canem pacificum stantes excitabunt,
libris tardabunt, ad ludos se properabunt.

l. 141-144. See some satirical verses on the omissions, &c. of the clergy in reading the service, in a note on p. 148 of the present volume.

Clerici negocia gerunt aliena;
extrahunt subtiliter aurum ex avena;
computant pro quindecim sæpius in cœna;
hos reget in pœna Sathanas ardente catena.
Civitas burgensium commendatur curæ;
annonam constituit custos præfecturæ;
ex hoc multum proficit gentibus in rure,
hæc lex naturæ fuit olim prodita jure.
Item cives gentibus jure præferuntur;
Romæ cives etenim liberi dicuntur;
legibus civilibus et gentes subduntur,
et qui quæruntur per leges reperiuntur.
Burgenses sunt otio valde mancipati;
horum deus venter est et ciphi prælati;
in nugis et aleis sunt exercitati;
sed graviora pati nequeunt istis curiati.
Non sunt cives gentibus sed delamones, (?)
ancillas prostituunt, facti sunt lenones;
vendunt suos redditus, et fiunt præcones;
si quid eis dones, tibi componunt rationes.
Terræ satis utilis est lex mercatorum;
vendimus superflua manibus illorum;
si quid deest utimur legibus fororum,
sic commune forum stabilitur mercibus horum.
Ad hos sæpe convolant rex et imperator;
maximis periculis subditur mercator,
sive mari naviget sive sit viator,
mercis scrutator instat malus insidiator.
Fides mercatoribus non est adhibenda,
dejurant cotidie pro merce vendenda;
decima non solvitur de jure solvenda;
est gravis hæc menda, lucra talia sunt abolenda.
Ex lege permittitur ut se contrahentes
invicem decipiunt modum statuentes;
sed mensura negligunt hodie vendentes;

decipiunt gentes quantum possunt capientes.
Seminant agricolæ, germinant frumentum,
et boves enutriunt et greges bidentum;
mundus ab hiis maxime capit nutrimentum,
sunt fundamentum patriæ, patres sapientum.
Ruralis conditio merito laudatur;
nam sancta rusticitas jure veneratur:
pater primus omnium sic conversabatur,
sic manifestatur quod in hiis mundus solidatur.
Sex dies agricola finit in labore,
panem suum comedit sedens in sudore,
bona sua subtrahunt nati cum uxore,
inprobat in ore sibi conjux mota calore.
Et dies dominicus datus requiei
ad gulam tribuitur, rubor faciei
denotat facillime reos hujus rei;
sic præcepta Dei deludunt ut Pharisæi.
Pauper huic sæculo non debet tributum,
quod mendicans loculus reddit absolutum;
non habet hic asinum nec bovem cornutum,
capit iter tutum coram latrone statutum.
Vocantur ad munera quos mundus ditavit;
rex ad patrocinium divites citavit;
hii sunt in laboribus dum pauper vocavit;
Christus eum pavit, quia pauperem Christus amavit,
Pauperes in spiritu dicuntur beati;
verum nostri pauperes nimis sunt elati,
juxta leges sæculi vix cedunt ingrati,
si sunt pulsati, plangant quasi mortificati.
Pauper mavult hodie terram circuire,
quam mercedem capiens gregem custodire;
non est elemosina tali subvenire,
non vult servire, malit namque fame perire.

Aspice quam varios mundus habet ritus ;
qui sui principii videtur oblitus ;
dives es et dominans, multos habens situs,
et dum nutritus senseberis esse peritus.
Cunctis fere displicet propria fortuna ;
nam si desit aliquid, non est opportuna,
mens insatiabilis semper est jejuna,
circuit ut luna, dum nunquam permanet una.
Parit ergo cuilibet sæculo subjectus,
nisi Christi gratia fuerit protectus,
per hanc homo perditus sæpe fit electus,
est sacer effectus, repetit moderamine pectus.
Nostra salus subjacet gratiæ divinæ ;
ipsa pestem destruit fraudis Sathaninæ ;
nos a malo protegit mortis repentinæ,
sponsus reginæ, benedic nos, Rex sine fine !

DE FALSIS FRATRIBUS.

[MS. Harl. 978, fol. 119, v°.]

O spina noxia latet in lilio :
o lingua perfida pacis in filio ;
venenum conditur in mellis dolio ;
frumentum læditur a tristi lolio ;
regnat iniquitas in æqui solio ;
fidem perfidia pellit exilio ;
vix potes credere patri, nutricio,
matri vel filiæ, fratri vel socio.
Minatur syrius mortem in radio ;
in visu regulus, in cauda scorpio ;
in dente coluber, princeps in gladio ;
fuca simplicitas in falso labio ;

dentem vipereum ubique timeo;
venenum adhibent unguentes oleo;
qui tecum loquitur, te capit laqueo;
mel ore præferens, pungit aculeo.
Nullus nocivior hoste domestico;
in magno decipit, sicut in modico;
de non ambiguis aperte judico;
de fratris laqueis vix pedem explico;
occulte lacerat bonum quod egero;
malum exaggerat si quid offendero.
Longum est dicere fraudes quas perfero;
jam nulli credere possum de cætero;
jam cantum flebilem quem mæstus concino,
preces accumulans hic fine termino,
a falsis fratribus et fraudis glutino
ut me protegere cura sit Domino!

DE CLAREVALLENSIBUS ET CLUNIACENSIBUS.

[From MS. Sloan. No. 1580, fol. 24, r°.]

Dum Saturno conjuge partus parit Rhea,
dum favet Favonio florum Pales dea,
juvenescit juvenum petulans chorea,
nam sopitos excitat ignes Citharæa.
Dum se suis tunicis explicatur rosa
et Aurora rubeo vultu speciosa
Titonis cubilia deserit annosa,
accubare videor per Tempe jocosa.
Hic est locus regius paradisi flore,
quem Flora multiplici suo ditat rore, 10

arborum quem Cybele venustat honore,
qui Jovino cœlitus fovetur odore.
Hic resudat balsamus, hic myrta liquescit,
hic cypressus redolet, et palma frondescit,
fago nubunt ederæ, coctanus pallescit,
surgit gigas abies, populus albescit.
Ulmus hic extenditur vitibus amica,
Phillis flores parturit, et Daphne pudica,
lenta salix redolet, et vana myrica,
late ramos explicat platanus iniqua.
Omnis decor elegans hoc loco jocatur ;
nulla loci facies illi comparatur ;
nam ut ignobilium vulgus excludatur,
arborum nobilium textu palliatur.
Rupes tenet hysopus, et papaver plana,
clivos montes edera, et siler montana,
lilium suboccupat vallium arcana,
arida jusquiamus, narcissus fontana.
Ad alni mollitiem malva procreatur,
hic salubris salviæ situs applicatur,
capillo fœniculis tenui crispatur,
illic ruta viridis proxima plantatur.
Inter has dinoscitur vix ventosa cepe,
cui comes adjungitur tunicatum cepe,
et ligustrum candidum nascitur in sepe,
quod australis rabies dissipat persæpe.
Fronde sub arborea turtur organizat,
pavonis stelliferi cauda scintillizat,
accidit corydalus, cignus citharizat,
scilla diem provocat, ibis tympanizat.
Quos delectat avium vox et decor prati,
sedent hic sub tilio duo cucullati ;
regulam deregulant vino crapulati,
nec juri nec domino deferunt abbati.

Clarevallis ordinem alter profitetur,
sed alter Cluniaci lege se tuetur;
quis ordo prævaleat, quis recte servetur,
ab his insolubilis quæstio movetur.
Tunc illis accenditur contendendi sitis,
hic in hunc invehitur verbis inperitis,
et sale proposito salibus excitis,
mota quæstiuncula surgit cura litis.
Ibam per divortia mea studens rite,
illorum de regula lites sunt excitæ,
me vocant ut proximum, veni non invite,
dicunt "Nostræ judicem ponimus liti te."
Mei tunc itineris labor est exactus,
meam mentem relevant graminum olfactus,
precibus non pretiis ab his sum coactus,
et in controversia sum Palæmon factus.
Placet loci facies, placet virens herba,
vice pari jacula remittunt acerba,
primo candens monachus intonans superba
sine 'benedicite' protulit hæc verba.
"Væ vobis! qui tegmini corvi delitetis,
nec juri nec ordini nec legi favetis;
vos namque, virtutibus sanctis pene spretis,
virtutis inmemores, vitiis hæretis."
"Frater, si nos tegmine tegimur corvino,
forsan intus vivimus corde columbino;
sed nos vestros vidimus, a quibus declino,
qui leonem vellere simulant ovino."
"Rideo cum video tam perversum morem,
quod præsumat strepere corvus in olorem;
jam cicuta lilii spirat in odorem,
et jam Roma nobilis habeat pudorem."
"Quadam arrogantia vitæ sanctioris
formam tibi nivei comparas coloris,

sed non una sanctio mentis est et oris,
longe quidem aliud intus est et foris."
" Vestri quidem ordinis usus est abusus,
quia languet apud vos charitatis usus ;
nam dum vestris ædibus dives est inclusus,
pauper ante januam trepidat exclusus.
Vestra porta diviti patens est inventa,
sed manibus pauperis pigritans et lenta ;
servit et raptoribus, ministrat intenta,
quos veretur rapere boves et armenta."
" Mori si voluimus justo consentire,
his qui nobis serviunt debemus servire ;
res nostras forinsecus sciunt custodire,
quas possent ad libitum totas deglutire."
" Vestro quidem prævalet ordo noster divus ;
vester ordo rivus est, noster est fons vivus ;
vester nostrum sequitur qui est primitivus,
et ab illo defluit, ut a fonte rivus.
Parit gens ignobilis gentem pretiosam,
et res sine pretio parit pretiosam ;
turpis mater filiam parit speciosam,
et oliva surculum, atque spina rosam."
" [Noster] principaliter gerit ordo scutum,
[hinc vestra] fundatio sumpsit institutum ;
noster ... quis lutus, vester quasi lutum,
noster quasi spuens est, vester quasi sputum."
" Urbis vestra medio statuuntur fana,
ut mentes et oculos nutriant urbana ;
sed arcani nemoris colimus arcana,
ut a nostris oculis avertamus vana."
" Erat quidem mansio nemus antiquatis,
et casa pauperrima stipulis collatis ;
jam salit in regiam casa paupertatis,
et dum surgit paries mores dissipatis."

" Ut nos simus celebres et in mundo mundi,
Deus vult nos fugere res inmundas mundi;
nos iccirco noluit per urbes diffundi,
ne nos urbes traherent in profundum fundi."
" Vestra quidem firmitas per hoc non firmatur,
sed e contra logice vis argumentatur;
nam cum muris arbore corpus includatur,
mens tamen planeaca per urbes vagatur."
" Hos qui casus evomis nullo salsus sale,
retractas luxuriæ malum malus male;
et sic nobis objicis vitium letale,
multo juvenilius loquens Juvenale."
" Ad vos si quis logicus traxerit habenas,
pane quarto, lentibus suas implet venas;
sed si post hunc venerit summus Mæcenas,
abbas ei caseum mittit et murenas."
" Tot et tales sæpius vexant nostrum limen;
nescimus discernere quis funus, quis hymen;
et quia non novimus inter hos discrimen,
non sit qui retorqueat in nos illud crimen."
" Cum vos quoque pauperes lentibus cibatis,
et salmone sapido pingues inpinguatis,
et cum Codro misero Cræsum præferatis:
non est hæc religio veræ charitatis."
" Vos carni superfluæ defertis honorem,
et hanc lino tegitis, ne sciat algorem;
sed dum sentit sæpius pannum blandiorem,
cristas suas erigit contra sanctum morem."
" Vestra sine carbaso fundit auras malus,
sed hic mos est absonus, indecens, et vanus;"
et hoc fit ut citius egeratur palus,
et ad res illicitas promtior sit palus."
" Vestra quidem sanctitas quæ sic prædicatur,
non est veresimilis, ut ante probatur;

nam ferinis carnibus venter satiatur,
et in pannis lineis caro delectatur."
" Vestri vero vestibus non indulgent uti,
non sunt, ut comperio, mollibus induti ;
sed cum palam carnibus reformident uti,
carne tamen clanculum non timent abuti."
" Vestri vivunt nequiter, quia sunt infames,
et ab his non quæritur ullus juris trames ;
sed in nos nullatenus talia reclames,
quibus virtus sitis est, quibus fama fames.
Cum te justam censeat popularis cura,
vide tamen utrum sis dignus hac censura,
ollam licet vestiat aurea pictura,
non iccirco minus est lutea figura."
Hoc audito cæpit hic aures corrigare,
jam volens instantiam fustibus parare ;
injeci me medium cupiens sedare
illos, atque mitibus verbis castigare.
" Fratres, quæso, parcite tam pravum certamen ;
mes sires seint Beneit sit vestrum levamen !
in die judicii dabit hic piamen,
et istius trutinæ pensabit examen."

DE MAURO ET ZOILO.*

[MS. Harl. No. 978, fol. 103, v°.]

Nuper ductu serio plagam ad austràlem,
locum gentis incidi, non silebo qualem,
locus gentem decuit clarus monachalem,
spaciosus plurimum, dives hospitalem.
Factus ibi socius hospitum multorum,
dum contemplor singulos situs singulorum,
duos sum intuitus, sed ordo duorum
dispar et disparium vestium et morum.
Comæ circumcisio, rota coronarum,
cultus hiis monasticus, lex cœnobitarum;
sed alter astutior satis, et non parum
impugnabat alterum, ut vafer ignarum.
Sedebant oppositi simplex et astutus;
is in veste placida, sagis hic indutus;
illi vultus pronior, huic acer obtutus;
estque Mauro Zoilus prior sic locutus:
Z.—"O quam vilis habitus monachi nigrati;
miror posse teneros tam austera pati,
subdi tam ingenuos tantæ vilitati,
ut sint ollæ similes corvos imitati.
Sed cum rem conspicio sub hac veste pulla,
leviter exploditur quod inflavi bulla,

* This and the following poems belong to a class of compositions which at a somewhat later period became very popular in France, under the title of *Débats*. We have already had similar *Débats* between Water and Wine, the Heart and the Eye, the Body and the Soul, in the present volume.

nitent delicatius fila serum nulla,
videtur in pretio cyclas hæc cuculla."
M.—" Siste loqui, mimice, cum sis cucullatus,
in sagis, in sericis, non est monachatus;
cœlis est vicinior, Deo magis gratus,
sericatus humilis quam tumens togatus.
Gratior vel gracilis non me dampnat vestis;
non te salvat tunica rigens ritu restis;
animum non habitum judicat cœlestis,
nec id quod videmini pensat, sed quod estis."
Z.—" Simplicis simplicitas non timet mentiri;
ipsa vetat veritas mollibus vestiri;
stillas dum elicimus, dicimur deliri;
latent quidam gurgites quos deceret sciri.
Quid ad te tuniculi, quid catinæ pelles?
lateris et lectuli pellea supelles,
sunt si nosti regulam, regulæ rebelles,
restat in tam mollibus te sponsum appelles."
M.—" Tunica pellicea primus est amictus,
et villosum tegimen tradit Benedictus,
qui dum sit dispositor vestium et victus,
nec nimis nec minus est clemens vel districtus.
Quid ad vestros loculos legis transgressores
tegminis septemplicis villi lautiores,
et bis binis tunicis corpus ut honores,
non dant cui nos obligas regulæ rigores."
Z.—" Simplex es, sed nequiter paci subest hamus;
fas est ut id fatear, multa relaxamus;
isto pede singuli sæpe claudicamus,
de hiis ita breviter, de braccis agamus.
Vel servetur regula nobis non braccatis,
ut in hiis illicitis illam irritatis;

l. 53. *non braccatis.* This is the same point of satire as we have seen used before against the Cistertian Monks. See p. 56, l. 49.

foris id permittitur, non intro seratis,
intus neque validis neque delicatis."
M.—" Verbis Euvangelii qui nos genuere,
honestatis gratia sic instituere,
ut sit in quo differant, non sint pares fere
monachus cum monacha, vir cum muliere.
Benedictus finibus in arctis locatus,
cauma vel inopiam forsan est causatus ;
quid a scurra discrepat homo non braccatus,
quasi palam clamitet 'ecce sum paratus.'"
Z.—" Dolus in te colubri mentitur murenam,
homeliam transtulit comicus in scenam ;
sed jam qua te vinciam teneo catenam,
de sompno respondeas quo vincis hyenam.
Quid est quod ex otio præmium speratis,
quod laborem debitum requie mutatis ?
est fortasse regula rea vanitatis,
rasis assit habitus, et est vobis satis."
M.—" In umbrosis vallibus vos cum sitis siti,
ad laborem liberum satis est eniti ;
non hic mittit Beemoth glaream Cociti ;
procul hinc sunt hospites, procul parasiti.
Conclusos in gremio populosæ polis,
nos ad prædam oculi perurgere nolis,
exponi bestiolis et scurrarum scholis ;
strictum gelu solvitur ad ardorem solis."
Z.—" Velis nolis, verum est, monachos nos esse,
quos illud non præterit regulæ necesse,
tam pressos in hyeme quam fessos in messe,
dum vos pompa triplici psallitis ' styrps Jessæ.'
In epithalamicis quam mercedem quæris,
labor labiorum est, nihil hinc mereris ;
par garritus avium sub tepore veris,
restat parce metere parcius si seris."

M.—" Spiritu nos ducimur, litteram impletis;
Rachel Lyæ præminet, credite prophetis;
excusata satis est nostræ lex quietis,
nec mirum laboribus si vos prævaletis.
Sunt taurinis fortibus lares nostri pleni,
asinis ad onera dignis pastu fœni,
in cellis, in grangiis hii sunt quos inveni,
Jebal, Ammon, Amalech, Moab, Agareni."
Z.—" Nos ex omni genere nuptias implemus,
æque sumus homines primus et extremus,
Albani, Æthiopes, Argus, Poliphemus;
solis Deo meritis stamus vel jacemus.
Sed per diverticula quid tergiversaris?
de jocosis cantibus obicem furaris?
quæ laus in ecclesia cantus sæcularis?
sapienter psallite coram sacris aris."
M.—" Non est jocus sæculi cantus gregis mei;
hymnus est qui excitet animos plebæi,
non ut plebi placeat, sed ut Deus ei;
ad hoc per se jubilat sanctus agnus Dei.
Plebs ad nos qui confluit allecta canore,
multo fit devotior Dei in amore;
vos in vestris latebris, remoto censore,
sufficit si ruditis asinino more."
Z.—" Multa sunt superflua vanæ vestræ gentis
tam in parietibus quam in pavimentis;
duri nitent lapides auri ornamentis,
vestiti duplicibus, ut mos est algentis.
Æra, ligna, lapides vos deificatis,
in Christos, in angelos, truncos transformatis;
mihi cum ingredior tot muris palatis,
videtur quod idolis sacra prophanatis."
M.—" Amisisti, Zoile, pulchrum hic tacere;
disce domum Domini decorem decere;

velis et tapetibus fulvo sparsis ære
templo quid est dignius? nil tam dignum vere.
Ritus tot imaginum sanus est, non vanus;
visis hiis devotior ut sit Christianus;
nihil secus sentiunt rustici vel anus,
in hac fanatica solus es prophanus."
Z.—" Leniter ad libitum legem tibi ponis,
sed quod sentis sentio sub verborum sonis,
memorans quod superest superstitionis,
timeo ne nimia mora sit agonis.
Tangam tamen fercula quæ multiplicatis,
et panes cum potibus dulce pigmentatis,
et cum generalibus dapes pietatis;
pietas est impia vesci plusquam satis."
M.—" Tuum, o Zoile, bonis invidere,
novercari Herculi, Joseph absorbere;
erumpant quos parturis scorpionis seræ,
Racha sic suscipiam ut jocundum chære.
Nos in illis computas quorum Deus venter,
cæpisti subsequere pulchre vel prudenter;
subsequar veridicus, absit ut commenter,
ambulans simpliciter agam confidenter."
Z.—" Regula quæ statuit, velim mihi dicas,
placentas, artocreas, et cornutas micas,
crispas, fabas mysticas, pastillos, et picas,
nominum tot plasmata, tot escas apricas.
Coctis pulmentariis dulce dat fermentum,
pene caro sagimen, o quale pigmentum!
longe et dissimile Zoyli pulmentum,
in tali martyrio leve est tormentum."
M.—" Vesci semper splendide falso nos putatis,
diebus solempnibus, id est caritatis;
Esdræ est traditio, si hunc approbatis,
pinguia comedite cum solempnizatis.

Nos id apostolicum cum priscis sequentes
'omnia percipite gratias agentes,'
ex hiis nil abjicimus multa relinquentes,
ut solemur hospites ægros et egentes."
Z.—" Maure, quid subterfugis? restant ad hoc plura;
de excoctis piscibus magna coci cura,
crate vel sartagine, vel in aqua pura,
quos saporant species varia mixtura.
Crocum, garyophyllum, piper, et cyminum,
cocus terit, conficit, onerat catinum;
perfundunt diluvio gustum hunc divinum
medus, mera, sicera, moretum, et vinum."
M.—" Vera quædam innovas additis figmentis;
quædam ex hiis accidunt multis non obtentis;
nobis nil superfluit cunctis ex augmentis,
si præmissa retines, mecum æqua sentis.
Major est in copia virtus abstinere,
quam cum larga cupias parcius prandere;
abundamus sobrie, grave fers egere,
sæpe tibi modica murmur peperere."
Z.—" Ovi, Maure, memores tociens mactati,
tot modos martyrii sumus admirati;
Decius Laurentium dans pœnalitati
non coegit sæpius cruciatus pati.
Ovis passis nomina tot sunt et figuræ,
ut se movet Protheus in hoc novo jure,
ut quid tot superflua, tot inanes curæ?
vere tot fictitia proba sunt naturæ."
M.—" Discurrens per singula fercula coquinæ,
discursus omnimodos uno claudes fine,
multis morbis congruunt medicinæ,
sobriis nil nimium, nil causa ruinæ.
Tu qui nos transgrederis per iter anhelum,
qui tantis inediis transvolas ad cœlum,

o quantum te proterit quo pressus es prælum ?
patenter hoc prædicat pellis pingue velum."
Z.—" Homo, juste judices hominem eventus,
me inflavit obiter hic tendentem ventus,
et sum pingui sileris homo corpulentus,
inde tumet facies, venter est distentus.
Nescio quæ hæreat mihi crassitudo,
de pane furfureo, de pulmento crudo,
qui labore manuum jugiter desudo,
qui quietem excreo, qui ludum excludo."
M.—" Morbo corpulentiæ quam excusas, cedo
te teneri taliter ; nec nego, nec credo ;
sed admiror cæteris unde sit pinguedo,
cum sit labor virium perditor et prædo.
Quatuor sunt facies plurimis tuorum,
ventres, genæ, latera, renes, tumor horum,
loquor id ad libitum lege laicorum,
buxi esse poterit nomen plurimorum."
Z.—" Irridere miserum vetuit paganus ;
nobis quis miserior ? nemo subsolanus ;
is æger, is ægrior, nemo fere sanus,
sic nos agit ordinis rigor inhumanus.
Pastus raro placidus semper ad horrorem,
et morbus inediæ nutriens pallorem ;
ex malis humoribus conflant hunc tumorem,
mirum est nos vivere contra vitæ morem."
M.—" Si novi discernere mundum ab inmundo,
quod effundis vanum est, verum quod refundo ;
novi quid significet in vase fœcundo,
sub pulmento latitans veritas in fundo.
Placida satietas placans convivantes,
et succi furfurei ciphi scintillantes,
carnis nos pinguedine faciunt pregnantes,
morbum et inediam procul hinc explantes."

Z.—" Nos reos ne judices, ne fias blasphemus,
in te Jhesum impetit cæcus Nichodemus ;
vos grana, nos paleas, bibimus, prandemus,
onus et non honor est quod nos sustinemus.
Panibus lapideis, potui sentinæ,
pulmentis insipidis, quod festum affine ?
quæ hinc ex lateribus pendeant arvinæ ?
si probasses saperes, o frater Maurine."
M.—" Pulvis pigmentarii caseus effectus,
lacti, hei ! bis oleo confervet injectus,
fit electuarium cibus sic confectus,
inde qui vos onerat tumor est collectus.
Vi Bacchi et Cereris vos intumuistis,
cum medulla tritici ciphis euphonistis,
apum alveariis et butyri cistis,
lacte, sero, caseo, singulis admixtis ;
nec pisces sed piscium ossa devovistis,
et pulmento Ysaac non semel assistis,
vel fessus itinere, vel morbo subtristis ;
tali zelo, Zoile, viges et subsistis,
granis et non paleis, fructu non aristis,
latent hæc et reliqua tecta sagis istis."
Z.—" Sol petit oceanum, nos invitat meta
indulgendum genio, monuit poeta
nulla est durabile res irrequieta,
est absque levamine nulla lex decreta.
Litem in concordiam mutuo mutemus,
nos et vos levamine pariter egemus ;
utrumque navigium rectus agit remus,
æque dignos monachos habent urbs et nemus."
A.—Simplicis et callidi sic sedata lite,
dignam, inquam, vivitis vitam, cœnobitæ,
digna est diversitas utriusque vitæ,
estis ambo palmites in æterna vitæ.

DE PRESBYTERO ET LOGICO.

[MS. Harl. No. 978, fol. 117, v°.]

Hora nona sabbati tempore florenti,
plebs vaga convenerat intra septa templi;
sedit ibi presbyter in herba virenti,
pandens vitæ dogmata plebi consedenti.
Ecce quidam logicus rediens de scholis
venit, quædam ruminans de sophistæ dolis;
nudus pedes, sed in hoc hunc ridere nolis,
tulit forsan caligas, pressus æstu solis.
Induebat logicum capa radiata,
levo stat sub latere tumide curvata;
extra capam pendula dextra manicata
sese cœpit jacere sparsim agitata.
Adest ei bajulus cui nomen Gnato,
præcedebat logicum gressu fatigato,
dorso ferens sarcinam ventre tensam lato,
plenam vestro dogmate, o Sortes et Plato.
Residebat presbyter obvius sophistæ,
libro suo gremium oneraret iste;
inerant apostoli et euvangelistæ,
et ritus quem expetunt tua sacra, Christe.

l. 13. The scholastics are frequently described in Medieval popular writings, as attended by a servant, who carried their books in a bag.

l. 16. *Sortes.*—I suppose this is a familiar abbreviation of the word Socrates. It is used in Piers Ploughman, *l.* 7967.

"Aristotle the grete clerk
Swiche tales he telleth.
Thus he likneth in his logik
The leeste fowel oute,
And wheither he be saaf or noght saaf,
The sothe woot no clergie,
Ne *of Sortes* ne of Salomon
No scripture kan telle."

Sedit legens populo te, Paule beate;
epistola quam legerat erat expurgate
explicata littera grata brevitate,
sermonem contexuit de sinceritate.
Scholis olim modice, ut reor, intentus,
sola superficie litteræ contentus,
pervertit cum casibus personam et tempus,
estque mox a logico taliter conventus:
L.—"Fallis, fallis, presbyter, cœtum Christianum,
abusive loqueris, lædis Priscianum;
te probo falsidicum, te probo vesanum;"
et probare nititur ostendendo manum.
P.—"Tace, tace, logice; tace, vir fallator;
tace, dux insaniæ, legis vanæ lator;
non est factor omnium casuum causator?
servit ei placide simplex prædicator."
L.—"Peccasti, sed gravius adjicis peccare,
legem hanc adjiciens vanam nominare;
sanum est disserere vel grammatizare,—
si insanum reputas, velim dicas quare."
P.—"Deo est odibile vestrum argumentum;
ibi nulla veritas, totum est figmentum;
et ut verisimile sit quod est inventum,
juratis mendaciter omne juramentum."
L.—"Leve est perjurium ita perjurare;
nulli malum nititur, nulli dampnum dare;
crimen sine crimine potes id vocare,
pro tam venialibus noli nos dampnare."
P.—"Sermo vester canis est, asinus, aut leo;
semper est de Socrate, homine tam reo:
in sermone mentio nulla fit de Deo;
sermo vester talis est, quis fructus in eo?"
L.—"Fructus ibi maximus est utilitatis,
ex hiis multa discimus quæ vos ignoratis;

multis rerum clausulis inde propalatis,
callemus scientiis per quas et vos statis."
A.—Stando fecit logicus disputationem,
invitatus postmodum est ad sessionem;
placuit protexere de hiis rationem;
prior cœpit presbyter texens hunc sermonem:
P.—" Quo vos ducit vanitas? quo transfretum itis?
aere non animo mutato reditis;
durum fuit, durum est; si quid tamen scitis,
quicquid scitis venditis, pares Giezitis.
Væ! væ vobis! miseri, væ Simoniales!
nolit Deus talibus nos esse sodales;
o quam gravis dolor est, quem merentur tales;
quid nunc hiis obicibus respondere vales?"
L.—" Sic, sic esse fateor, juste reprehendis;
vendo Dei gratiam; sed ut vendo vendis;
vendis humum mortuis, venia solvendis;
te nunc esse Simonem quomodo defendis?
Sumus ergo socii, sumus coæquales;
tu præponis venias, nos artes venales;
cum sis plenus crimine, culpas criminales;
parce, parce morbido, qui sic morbo squales."
P.—" Oremus per omnia, plus valet quam 'ergo;'
pergis nudus pedibus, calciatus pergo;
quam sumus dissimiles vultibus et tergo!
totus signas inopem quocumque me vergo.
Dic, cum morbum pateris ventris inimicum,
cum præbendam postulas per viam et vicum,
cum Lyciscam refugis et latrantem Tycum,
quid tunc inter logicum distat et mendicum?"
L.—" Cultam habes faciem, dorsum habes cultum,
sed rapina totum est et minus et multum;
te sustentans exuis vivum et sepultum,
quod Deus in ultimo non sinet inultum.

Paupertas quam increpas fœlix est ruina;
o beati pauperes! ait vox divina;
pauper vivit sobrie, dives ex rapina;
dic, quæso, quæ magis est res Deo vicina?"
P.—" Cum dives progredior aureis in loris,
et tu pedes graderis in viis, in foris,
o quam sumus dispares, quam diversi moris!
mihi summus honor est, tibi nil honoris.
Adest dies placidus, scando, jubilemus,
spaciando peragrans vel pratum vel nemus;
talis est quo duceris et quo ducor remus,
illud ergo tibi det Deus, hoc oremus!"
L.—" Cum conscendas splendidus vel equam vel equum,
cum obsistam frigori, cum sit frigus mecum,
parum tamen sapiens pectus habes cæcum,
et me doctum faciens, Pallas manet mecum.
Stulto rerum copiam nil prodest habere;
sapit solis artibus et non sapit ære;
quid ergo præstantius præstant artes veræ?
præstat ergo sapere quam res possidere."
P.—" Quæ psallo per omnia sæcla sæculorum,
me princeps, me milites, me grex populorum
honorat et recolit, numen sum eorum:
tu nil horum sequeris, nil habes honorum.
Adest festum, celebro 'Dominus vobiscum,'
numisma suscipio modernum et priscum;
quicquid ditat pauperem sine ditis fiscum,
nostris cedit usibus, remanet nobiscum."
L.—" Si bene prospicias ea quæ dixisti,
ad tuum obprobrium sunt sermones isti;
nam sacris altaribus non est dignus sisti,
qui quærit quæ sua sunt, non quæ Jhesu Christi."
P.—" Siste, siste, garrule, contra nos garrire;
nihil boni percipis, nihil agis mire;

in cœnis, in prandiis, nobis sonant lyræ,
fame, siti, frigore dum soles perire.
Tota die plaudimus, non in die tantum,
fatigamur cyathis usque galli cantum;
sonat inter phialas vox philosophantum;
sic nos plausum ducimus, te ducente planctum."
L.—" Audi inter phialas quid philosopharis;
follus, non philosophus, hinc esse probaris;
stulto sunt similia singula quæ faris,
parte tua caream quam ibi lucraris.
Epicure lubrice, dux ingluviei,
cujus Deus venter est, dum sic servis ei,
quid stas mensæ serviens in conspectu Dei,
dum teipsum respicis reum talis rei?"
P.—" Vilior vilissimo semper eges pane,
nunquam Dei memor es, fallax Christiane,
quibus instas precibus vel sero vel mane,
quæ si bene videas, non distas a cane.
Si quid ago noxium, si quid indecorum,
affectu vel actibus, vel textu verborum,
" De profundis " abluit et " Beati quorum,"
et quæ semper rumino cantica Psalmorum."
L.—" ' Psallis,' dixit Dominus, ' psallis donec ponam;'
sed nullam assequeris psallendo coronam;
perdis quicquid psallitur per vitam non bonam,
dum tenes illicite secundam personam.
Fœtes noctis fæcibus plus porcorum aris,
sicque mane petitur ara salutaris;
dum sacra coinquinas, dum sic inquinaris,
quid prodest ' beatus vir ' vel quid gloriaris?"
P.—" Sto indignus, fateor, sanctum ad altare,
cui si omnes prohibes indignos astare,

l. 153. *vel sacrum*, in the margin.

cum indignus quisque sit, sacra fac cessare,
et si cessent, ubi est vestrum salutare?
Quis tractare dignus est hæc sacra sacrorum?
non est dignus quispiam in cœtu justorum;
vel hæc tractent igitur manus peccatorum,
vel lex cesset penitus sacrificiorum."
L.—"Absit ut hoc videar me velle dixisse,
ut cessare debeant sacramenta missæ;
cessent tua crimina, cesses ab hiis ipse,
sacra ne dimiseris, noxæ sint dimissæ.
Scio, scio neminem dignum actus talis;
minus tamen dignus es quo plus es carnalis;
et præ tot innumeris quæ frequentas malis,
est tibi presbytera plus exitialis."
P.—"Malo cum presbytera pulcra fornicari,
servituros domino filios lucrari,
quam vagas satellites per antra sectari;
est inhonestissimum sic dehonestari.
Turpe est satellitem sacram paulo ante
emptam a sutoribus asse vel quadrante;
hanc amas, hanc sequeris, bursa votum dante;
o quam vilis ludus est tali cum amante!"
L.—"Inclamas nos solitos fœda sequi jura,
tanquam tua pravitas digna sit vel pura;
quæ committis scelera sunt arenis plura,
vices carent numero, gravitas mensura.
Non parcis cum Veneris venerint scintillæ,
sponsæ vel dionolæ, nepti vel ancillæ,
viduæ vel virgini, magnæ vel pusillæ,
uno nos abutimur, tu et modis mille."
Horrens tanta scelera presbyter rubescit,
horret mente devius et quid agat nescit;
sed pulsans ad vesperas signum ope gessit,
surgunt, templum ineunt, logicus successit.

Læsus valde presbyter parat talionem;
differt coram populo disputationem;
statuens qui suberit per conclusionem,
ut in illo explicet gravem ultionem.
Cedit plebs, o presbyter, pacto quod imponis;
spondent dare copiam de bellorum donis;
hii tibi, hii logico, crebris precum sonis,
optanti obprobrium vel palmam agonis.
Exultabat logici mens hæc audientis,
fidit Aristoteli, fidit et commentis;
sed sophisma fallit hunc subola sequentis,
non est quibus credidit læsus argumentis.
Ut patraret libere quod patrare temptat,
incepturus vesperos clericos absentat;
solum secum logicum presbyter retentat,
ante quam incipiat libros huic præsentat.
Inchoavit vesperos, adjuvit prædictus,
psalmus quem imposuit erat "Benedictus;"
mox ut versus logici ultimus est dictus,
infert ergo presbyter clamitans, "Es victus!"
Ergo doctus logicus tentus a juventa,
quæ nequibat psallere, sumpsit argumenta,
instaurare verbera non est plebs contenta,
donec totus marcuit vita pene dempta.
Adeste presbyteri, logicum adite;
ut vos recta moveant, hos versus audite;
de tot morum vitiis ad vitam redite,
nos et vos ad pervia ducat Auctor vitæ!—AMEN.

DE PHILLIDE ET FLORA.*

[MS. Harl. 978, fol. 115 v°.]

Anni parte florida, cœlo puriore,
picto terræ gremio vario colore,
dum fugaret sidera nuncius Auroræ,
liquit sompnus oculos Phillidis et Floræ.
Placuit virginibus ire spaciatum;
nam soporem rejicit pectus sauciatum:
æquis ergo gressibus exeunt in pratum,
ut et locus faciat ludum esse gratum.
Eunt ambæ virgines et ambæ reginæ,
Phillis coma libera, Flora compto crine,
non sunt formæ virginum, sed formæ divinæ,
et respondet facies luci matutinæ.
Nec stirpe nec facie nec ornatu viles,
et annos et animos habent juveniles;
sed sunt pares inpares, et pares hostiles,
nam huic placet clericus, illi placet miles.
Non est differentia corporis aut oris,
omnia similia sunt intus et foris;
sunt ejusdem habitus et ejusdem moris;
sola differentia modus est amoris.

* Dr. James Grimm, in the introduction to his Lateinische Gedichte des X. und XI. jh., quotes this truly elegant poem as being printed by Docen in Aretins Beitr. 9. 302, 309. I have not been able to meet with this book. Ritson, Bibliogr. Poet. p. 156, attributes it to Mapes. An English translation of it will be found in our Appendix.

Susurrabat modice ventus tempestivus,
locus erat gramine viridi festivus,
et in ipso gramine defluebat rivus,
vivus atque garrulo murmure lascivus.
Ut puellis noceat calor solis minus,
fuit juxta rivulum spaciosa pinus,
venustata foliis late pandens sinus,
nec intrare poterat calor peregrinus.
Consedere virgines, herba sedem dedit;
Phillis prope rivulum, Flora longe sedit;
et dum sedit utraque, et in sese redit,
amor corda vulnerat et utramque lædit.
Amor est interius latens et occultus,
et corde certissimo elicit singultus;
pallor genus inficit, alternantur vultus,
sed in verecundia furor est sepultus.
Phillis in suspirio Floram deprehendit;
istam de consimili Flora reprehendit;
altera sic alteri mutuo rependit,
tandem morbum detegit et quid sit ostendit.
Ille sermo mutuus multum habet more,
et est quidem series tota de amore;
amor est in animis, amor est in ore;
tandem Phillis incipit, et arridet Floræ:
"Miles," inquit, "inclite, mea cura, Paris;
ubi modo militas? ubi nunc moraris?
o vita militiæ, vita singularis,
sola digna gaudiis Dionei laris!"
Dum puella militem recolit amicum,
Flora ridens oculos jacit in obliquum,
et in risu loquitur verbum inimicum,
"Amas et quem poteras dicere mendicum.
Sed quid Aristoteles facit mea cura!
res creata pulcrior omni creatura,

quem beavit omnibus gratiis natura;
o sola felicia clericorum jura!"
Floram Phillis arguit de sermone duro,
et sermone loquitur Floram commoturo;
nam "Ecce virguncula," inquit, "corde puro,
cujus pectus nobili servit Epicuro!
Surge," inquit, "misera de furore fœdo;
solum esse clericum Epicurum credo;
nihil elegantiæ clerico concedo,
cujus implent latera moles et pinguedo.
A castris cupidinis cor habet remotum,
qui sompnum desiderat, et cibum et potum;
o puella nobilis! omnibus est notum,
quod est longe militis ab hoc voto votum.
Rebus militaribus miles est contentus;
sompno, cibo, potui, non vivit intentus;
amor ille prohibet ne sit sompnolentus;
potus, cibus militis, amor et juventus.
Quos amicos copulet nostros loro pari,
lex naturæ prohibet illos copulari?
meus novit ludere, tuus epulari;
meo semper proprium dare, tuo dari."
Haurit Flora sanguinem vultu verecundo,
et apparet pulcrior in risu secundo;
tandem in eloquio reserat facundo,
quæ corde conceperat artibus fœcundo.
"Satis," inquit, "libere, Phillis, es locuta;
multum es eloquio velox et acuta;
sed non efficaciter verum prosecuta,
dicis quod prævaleat lilio cicuta.
Dixisti de clerico quod indulget sibi,
servum sompni nominas, et potus, et cibi;
sic solet ab invido probitas describi;
ecce parum tolera, respondebo tibi.

Tot et tanta fateor sunt amici mei,
quæ nunquam incogitat alienæ rei;
vasa mellis, tritici, olei, Lyei,
aurum, gemmæ, pocula famulantur ei.
In tam dulci copia vitæ clericalis,
quod non potest aliquis voce pingi talis;
volat et duplicibus amor plaudit alis,
amor indeficiens, amor inmortalis.
Sentit tela Veneris et amoris ictus;
non est tamen clericus macer aut afflictus,
quippe nulla gaudii parte derelictus,
cui respondet animus domino non fictus.
Macer est et pallidus tuus præelectus,
pauper et vix pallio sine pelle tectus,
non sunt arctus validi, nec robustum pectus;
nam cum causa deficit et deest effectus.
Turpis est pauperies imminens amanti;
quid præstare poterit miles postulanti?
sed dat multa clericus et ex abundanti,
tantæ sunt divitiæ redditusque tanti."
Floræ Phillis objicit, " Multum es perita
in utroque studio vel utraque vita;
satis probabiliter et pulcre mentita,
sed hoc altercatio non quiescit ita.
Cum orbem lætificat hora lucis festæ,
tum apparet clericus satis inhoneste,
in tonsura capitis et in atra veste,
portans testimonium voluntatis mœstæ.
Non est ullus adeo fatuus et cœcus,
cui non appareat militare decus;
tuus est in otio, quasi brutum pecus;
meum tegit galea, meum portat equus.
Miles minis dissipat inimicas sedes,
et si forte prælium meus init pedes,

dum tenet quadrupedem suus Ganimedes,
me sæpe commemorat inter ipsas cædes.
Redit fusis hostibus, et pugna confecta,
et me sæpe respicit galea rejecta;
ex hiis et ex aliis ratione recta
est vita militiæ mihi præelecta."
Novit iram Phillidis et pectus anhelum,
et remittit multiplex ei Flora telum;
"Frustra," inquit, "loqueris, os ponens in cœlum,
et per acum niteris trahere camelum.
Mel pro felle deseris et pro falso verum,
quod probas militiam inprobando clerum;
facit amor militem strenuum aut ferum?
non, immo pauperies et defectus rerum.
Pulcra Phillis, utinam sapienter ames,
nec meis sententiis amplius reclames;
tuum domat militem et sitis et fames,
quibus mortis petitur et inferni trames.
Militis calamitas multum est attrita;
sors illius dira est et in arcto sita;
cujus est in dubio penduloque vita,
ut habere valeat vitæ requisita.
Non dicas obprobrium si cognoscas morem,
vestem nigram clerici, comam breviorem;
habet ista clericus ad summum honorem,
ut sese significet omnibus majorem.
Universa clerico constat esse prona,
et signum imperii portat in corona;
imperat militibus et largitur dona,
famulante major est imperans persona.
Otiosum clericum semper esse juras;
viles spernit opera fateor et duras;
sed dum ejus animus evolat ad curas,
cœli vias dividit et rerum naturas.

Meus est in purpura, tuus in lorica;
tuus est in prælio, meus in lectica;
ubi gesta principum relegat antiqua,
scribit, quærit, cogitat, totum de amica.
Quid Dianæ valeat et amoris deus,
primum novit clericus et amicus meus;
factus est per clericum miles Cythareus,
illis et hiis modis est tuus sermo reus."

Liquit Flora pariter vocem et certamen,
et sibi cupidinis exigit examen;
Phillis primum obstrepit, adquiescit tamen,
et, probato judice, redeunt per gramen.
Totum in cupidine certamen est situm,
suum dicunt judicem verum et peritum,
qui et vitæ noverit utriusque ritum,
et jam sese præparant ut eant auditum,
Pari forma virgines et pari pudore;
pari voto militant, et pari colore;
Phillis veste candida, Flora bicolore,
mulus vector Phillidis erat, equus Floræ.
Mulus quidem Phillidis mulus erat unus,
quem creavit, aluit, domuit Neptunus,
quem post apri rabiem, post Adonis funus,
misit in solatium Cythereæ munus.
Pulcræ matri Phillidis et probæ reginæ
illum tandem præbuit Venus Yberinæ;
ei quod indulserat opere divine,
ecce Phillis possidet illum dato fine.
Congruebat nimium virginis personæ,
pulcher fuit, habilis, et staturæ bonæ;
bonum morem docuit quem de regione
tam longinqua miserat Nereus Dyone.
Qui de superpositis vel de freno quærunt,
quod totum argenteum dentes muli terunt,
sciant quod hæc omnia talia fuerunt.

Non decore caruit illa Phillis hora,
sed multum apparuit dives et decora;
et non minus habuit utriusque Flora,
nam æque prædivitis freno domat ora.
Equus fuit domitus Pegaseis loris,
multum pulcritudinis habet et valoris,
pictus artificio varii coloris;
nam mixtus nigredini candor est oloris.
Pulcre fuit habilis, ætatis primevæ,
et respexit paululum munde non sæve;
cervix fuit ardua, sparsa coma leve,
auris parva, prominens pectus, caput breve.
Dorso pando jacuit virgini cessuræ
spina quæ non senserat aliquid pressuræ;
pede cavo, tibia recta, largo crure,
totus fuit sonipes studium naturæ.
A quo supraposita congruebat sella,
ebur enim medium claudit auri cella;
et cum essent quatuor cellæ capitella,
venustavit cingulum gemma tanquam stella.
Multa de præteritis rebus et ignotis
erant mirabilibus ibi sculpta notis;
nuptiæ Mercurii superis admotis,
fœdus, matrimonium, plenitudo dotis.
Nullus ibi locus est vacuus aut planus;
erat plusquam capiat animus humanus;
solus illa sculpserat aurifex Vulcanus,
vix hæc suas credidit condidisse manus.
Prætermisso clipeo Mulciber Achillis
fabricavit phaleras, et indulsit illis
ferraturam pedibus et frenum maxillis,
et habenas addidit de sponsæ capillis.

l. 215. This subject, rather a favourite in the scholastic middle-ages, originated in the then popular book of Marcianus Capella, de Nuptiis Mercurii et Philologiæ.

Sellam texit purpura subinsuta bisso,
quam Minerva, reliquo studio dimisso,
de arante texerat et flore narcisso,
et per partes margine fimbria inciso.
Equitabant pariter duæ domicellæ,
vultus verecundi sunt, et genæ tenellæ;
sic erumpunt lilia, sic rosæ novellæ,
sic decurrunt pariter duæ cœli stellæ.
Ad amoris destinant ire paradisum,
dulcis ira commovet utriusque visum;
Phillis Floræ, Phillidi Flora movet risum;
fert Phillis accipitrem manu, Flora nisum.
Parvo tractu temporis nemus est inventum,
ad ingressum nemoris murmurat fluentum;
ventus inde redolet myrrhis et pigmentum,
audiuntur tympana cytharæque centum.
Quicquid potest hominis comprehendi mente,
totum ibi virgines audiunt repente;
vocum differentiæ sunt illic inventæ,
sonat diatessaron, sonat diapente.
Tympanum, psalterium, lyra, symphonia
sonat et mirabili plaudit harmonia;
sonant ibi phialæ voce valde pia,
et buxus multiplici movet vitæ via.
Sonant omnes volucrum linguæ voce plena,
vox auditur merulæ dulcis et amœna;
corydalus garrulus, turtur, philomena,
quæ non cessat conqueri de transacta pœna,
Instrumento musico, vocibus canoris,
tum diversi specie contemplata floris,
tum odoris gratia redundante foris,
conjectatur teneri thalamus Amoris.

l. 244. See before, p. 22, l. 24.

Virgines introeunt modico timore;
et eundo proprius crescunt in amore;
sonant quæque volucrum proprio rumore,
accenduntur animi vario clamore.
Immortalis fieret ibi manens homo;
arbor ibi quælibet suo gaudet pomo;
viæ myrrha, cinnamo fragrant, et amomo;
conjectari poterat dominus ex domo.
Vident choros juvenum et domicellarum;
singulorum corpora, corpora stellarum;
capiuntur subito corda puellarum
in tanto miraculo rerum novellarum.
Sistunt equos pariter et descendunt, pene
oblito propositi sono cantilenæ;
sed auditur iterum cantus philomenæ,
et statim virgineæ recalescunt venæ.
Circa silvæ medium locus est occultus,
ubi viget maxime suus deo cultus;
fauni, nymphæ, satyri, comitatus multus,
tympanizant, concinunt, ante dei vultus.
Portant thyma manibus et coronas florum;
Bacchus nymphas instruit et choros faunorum;
servant pedum ordines et instrumentorum,
sed Silenus titubat et salit in chorum.
Sompnes urget senior asino pervectus,
et in risus copiam solvit dei pectus;
clamat "io," remanet sonus imperfectus,
viam vocis impedit vinum et senectus.
Inter hæc aspicitur Cythareæ natus,
vultus est sidereus, vertex est pennatus,
arcum leva possidet et sagittas latus,
satis potest conjici potens et elatus.
Sceptro puer nititur floribus perplexo,
stillat odor nectaris de capillo pexo;

tres assistunt Gratiæ digito connexo,
et amoris calicem tenent genu flexo.
Appropinquant virgines et adorant tutæ
deum venerabili cinctum juventute ;
gl[ori]antur numinis in tanta virtute ;
quas deus considerans prævenit salute.
Causam viæ postulat ; aperitur causa ;
et laudatur utraque tantum pondus ausa ;
ad utramque loquitur, modo parum pausa,
donec res judicio referetur clausa.
Deus erat, virgines norunt deum esse ;
retractari singula non fuit necesse ;
equos suos deserunt et quiescunt fessæ,
Amor suis imperat, judicent expressæ.
Amor habet judices, Amor habet jura ;
sunt Amoris judices usus et natura ;
istis tota data est curiæ censura,
quoniam præterita sciunt et futura.
Eunt et justitiæ ventilant vigorem ;
ventilant et retrahunt curiæ rigorem ;
secundum scientiam et secundum morem,
ad amorem clericum dicunt aptiorem.
Comprobavit curia ditionem juris ;
et teneri voluit etiam futuris ;
parum ergo præcavent rebus nocituris,
qui sequuntur militem et fatentur pluris.

APPENDIX

OF

TRANSLATIONS AND IMITATIONS.

APPENDIX

OF

TRANSLATIONS AND IMITATIONS.

A.—The Apocalypsis Goliæ. (P. 1.)

1. *English Translation, of the Reign of Elizabeth, or beginning of that of James I.*

[From MS. Harl. N°. 846, fol. 36.]

The Revelation of Golias the Bisshoppe.

When that the shyninge sonne from Taurus downe had sent
His fieri burninge dartes, and beames so whot by kynde,
Into the woodes anon and shadowes darke I went,
There for to take the ayr, and pleasaunt westerne wynde.

And as I laye me downe undir an oken tree,
About the midtyme just, even of the somers daie,
Pithagoras his shape me thought that I did see,
But that it was his corpes, God wott, I cannot saie.

Pithagoras his shape in deede I did behold,
Withe divers kindes of art i-painted well about;
But yet this sight, God wotte, by me canot be told
Whether it were in deede, in bodie, or without.

Upon his foreheade faire Astrologie did shine,
And Gramer stode alonge upon his teethe arowe,
And Retheroick did springe within his hollowe eyen,
And in his tremblinge lippes did art of Logick flowe.

And in his fingers eke did Arithemetick lie,
  Within his hollowe pulse did Musick fineiie plaie,
And then in bothe his eien stode pale Geometrie;
  Thus eche one of these artes in his owne place did staie.

In reason is conteynd morall philosophie,
  And then upon his backe all handie craftes were writ;
At lengthe muche like a booke unfolded his bodie,
  And did disclose his hand, and badd me looke in it.

And then he did shewe fourthe his right handes secrets cleare,
  Whiche I beheld right well, and after ganne to reade;
Withe letters blacke as incke, thus found I written there,
  "I will the leade the waie, to followe me make speede."

And fourthe he passed then, and after followed I,
  Into another world anon bothe we twoo fell,
Where manie wonderous thinges and straunge I did behold,
  And people mo therto then anie man can tell.

And whiles I stode in doubt what all this folke might be,
  Upon their foreheades all I cast myne eyen anon,
And there I found their names, which I might clearlie se
  As it had bene in leade, or els in hard flint stone.

Then sawe I Priscian first, beatinge his scolers hand,
  And Aristotle eke against the aire did fight,
But Tullius his wordes with conninge smoothelie scand,
  And Ptolemie upon the sterres did set his sight.

Boetius was there, and did his nomber tell,
  And Euclid measured the space of place hard by,
Pithagoras likewise his hamer handeled well,
  By sound whereof the notes of musick he did trye.

There sawe I Lucane eke, of warlicke writers cheife,
  And Virgill then did shape the small bees of the aire,
And Ovid with his tales to many was reliefe,
  Perseus his tauntes and satyres did not spare.

Whiles I of all this rowte the gesture did espie,
  An angell cam to me, with countenaunce full cleare,
And said to me, "Behold, and looke into the skie,
  And thowe shalt se therein what shortlie shall appeare."

Upon the skie anon my sight I quicklie bent,
  And by and by I fell into a suddaine traunce,
And all alonge the aire was marvailouslie hent,
  But yet at lengthe I was set in the heaven's entraunce.

But suche a suddaine flashe of lighteninge did appeare,
That it bereft from me the sight of bothe myne eyen,
Then did the aungell saie, that stode fast by me there,
"Stand still and thowe shalt se what John before hathe sene."

And as I stode thus still, all in a doubt and feare,
One thundered in the aire, and air me thought it was,
Like to a thundringe wheele right terrible to heare,
Or like a trumpet shrill, of horne or els of brasse.

And aftir that this sound had peirst the aire saw I
A goodlie personage, that held in his right hande
Seven candlestickes by tale, and eke seven sterres therbie;
And then this angele said, "Marke well and undirstand.

"Theis candelstickes thowe seest are Churches vij," said he,
"And Bisshoppes bene the sterres; but all these same this daie
The shyninge light of grace, wherbie all men should se
Under a busshel hidd, and kepe out of the waie."

And when he had thus done he did bringe out a booke,
Whiche booke had titles seven, and seven sealles sealled well,
And withe a stedfast eye badde me therein to looke,
And se therbie what I to all the world should tell.

Of bisshopes' life and trade this booke hathe right good skill,
As by the sealles thereof more plainlie dothe appeare,
For in the inner part is hidd all that is ill,
But to the outeward shewe all godlie thinges appeare.

Anon a certaine power there was that opened cleare
The formost chapter's seale, and then I did espie
Foure beastes, whose shape eche one unlike to other were,
But nothinge yet at all in gesture contrarie.

The first of theise foure beastes a lion semde to be,
The secund like a caulfe, the third an eagle stout,
The fourthe was like a man; and they had wings to flie,
And full of eyen they were, and turnd like wheeles about.

And when unclosed was the first sealles knotte anon,
And I perused well the chapter thorough cleare,
And aftir that I bent my whole sight thereupon,
Whereof the title was as here it may appeare.

The lion is the Pope, that useth to devoure,
And laiethe his bookes to pledge, and thirsteth aftir gold,
And dothe regard the marke, but sainct Marke dishonor,
And while he sailes alofte on coyne takes anker holde.

And to the Bisshoppe in the caulfe that we did se,
For he dothe runne before in pasture, feild, and fenne,
And gnawes and chewes on that where he list best to be,
And thus he filles himselfe with goodes of other men.

Th'Archedeacon is likewise the egell that dothe flie,
A robber rightlie cald, and sees a-farre his praie,
And aftir it with speed dothe follow by and by,
And so by theft and spoile he leades his life awaie.

The Deane is he that hathe the face and shape of man,
Withe fraude, deceipt, and guile fraught full as he may be,
And yet dothe hide and cloke the same as he best can,
Undir pretence and shewe of plaine simplicitie.

And theis have winges to flye, eche one of these said foure,
Because they flye abrode, and lie about affaires,
And they have eyes eche one, because that everye houre
They looke about for gaine, and all that may be theires.

And everie one of them withe rollinge wheele dothe goe,
For that their chaunginge mynde on tickell axeltree
Is rold and tost about with straunge thoughtes to and froe,
As in a wheele the like we may all plainlie see.

And when I had perusde this title I did reade
The chapter that was next, and as I there abode,
I learnde the Bisshoppes' lives, that ought the people leade,
But they do them misslike, and let them straie abrode.

Woe to the horned guydes of this poore mangled flocke,
That dothe bothe hurt and mayme the same with armed head,
Whiles on their hornes they beare eche one of them a locke,
And doe not feede their sheape, but with their sheape are fedd.

And dothe not thincke so much on his poore sillie flocke,
That be bothe blynde and lame, and torne with brushe and breare;
And he dothe of the count of milke and flece take kepe,
And on his shoulders his lost shepe he dothe beare.

And yf he anie fault amonge the people finde,
That our faithe is broken, to saye he will not spare,
And drawe them to the lawe, and fast there dothe them bynd,
Till he hathe pulde their fleece, and made their purses bare.

And thus his wandringe flocke dothe followe their blind guyde,
Leade from the perfect waye, even as their sheaperd goes;
And when he hathe the fleece he leaves both flesh and hide
To feede the raveninge woulfe, or els the gredie croes.

Full evill dothe the ringe upon his finger touche,
And eke the sheperdes staffe wurse in his hande is laid,
Synce he beares nothinge els but cannons in his purse;
And thus when I had reade this chapter there I staid.

Uppe rose the cloudes about, on fire was set the skye,
The lighteninge flasht abrode, and aftir cam a peale
Of thundringe rollinge wheeles, and then I did espie
That when this storme was done unclosed the secund seale.

I read the chapter next, and there did undirstand
Th'Archedeacons trade and life, whose course was next of all,
If anie thinge by chaunce did scape the Bisshoppes hand,
Withe toothe and naile to snatche, and teares in peices small.

This man is full of eyen when he at synode sittes;
A lynx for to deceyve, for game a Janus right,
And Argus when he dothe on misscheefe set his witte,
But in all art and skill hathe Poliphemus sight.

And when he heares the pleas of persons at debate
In forme of canon lawe he workethe subtiltie,
For he the canon lawe can turne, even in like sorte
To Symon's court, which is th'Archdeacon's Mercurie.

And of the churches right he maketh open sale,
But till he have sold more this may be pardoned well;
But that then not obteynd, when all thinges els do faile,
He will not sticke at length the churche it selfe to sell.

And by the craftie meanes of his good messenger
Some concubyne he gettes, wherbie he may have happe
To wynne her to his bedd, and so yt may prosper
That his convoy may bringe more lucke into his lappe.

He dothe commaunde the deane, if anie preest be known
A datyve case to make, by anie gendringe state,
That then the plaintyve shall him call and bringe full lowe
To save his bretheren's lyves, and kepe them from hell gate.

And suddainlie the sonne and moone did lose their light,
With darke and mistie wyndes oppressed was the skie,
The darkenes was as thicke as if yt had bene night,
And then the third seale was disclosed by and by.

The Aungell badde me then to reade what I should fynde,
And straight I reade and founde a man of wicked shiftes,
That runnes and romes abrode to hunt for Venus kynde,
A byrder of reproche, and fissheth all for shiftes.

This ys the Deane, that hathe the face and shape of man,
But is no man in deede, but poyson rancke and fell,
And rageth upon men withe all the force he can,
Yet counterfaiteth man with face of man right well.

The Deane is th'Archdeacons dogge, that waighteth neare and farre,
But with the canon lawe his barkinge grees not well,
For he dothe discord singe, and from the rule doth jarre,
And is to Symon like that did bothe buye and sell.

The Deane is like a hound that can the foote find out,
And by the sent can seke where he may luker get,
And can by sleight bringe in clerkes' purses all about,
Whom he had caught before within his maister's nette.

He will the promisse helpe if thowe wilt give him hire,
But when his burninge heat, that all thinges swallowes up,
Withe coyne thowe shalt have solvd, and quenched his desire,
Yet shalt thowe have no cause at lengthe to praise the cuppe.

He will yowe promisse helpe if ought you to him bringe,
But if y'anoynt as well as anie surjaunt can
The itchinge of his hande with gifte of anie thinge,
He goethe about your worke muche like a gowtie man.

He kepethe downe the just, and dothe advaunce the badde,
And holdethe with the right if gaine therbie doe springe;
But yf there be no hope of luker to be hadd
He is a cheeftan right to eche ungodlie thinge.

And then appeard from highe a hand of gold anon,
Whiche hand upon his booke toke hold with fingers three,
And did unclose the seale, and suddainlie was gone;
And then the chapter fourthe appeared unto me.

Of Officialls I found the trade and customes there,
Their raven and their rapes and swollowinge excesse,
Their fraude and their deceipt to filthie for to heare,
Which passe the margynes large of volumes to expresse.

These are they whom the world abhorreth for to hold,
And at the sight of whom the earthe dothe quake for feare,
Whose myndes are whet on missechefe to be bolde,
As bread in Rodope amonge the whetstones there.

What missecheefe of themselves by natures onelie gifte,
Or els what harm they may by their office contrive,
What writer's penne can shewe, though he be nere so swift,
What tounge, what voice expresse, of anie man alyve?

Small faultes in other men abrode are quicklie blowen,
But thoughe these men doe rage, and never out of square,
Non murmurs, all is husht, their missecheefe is not knowen,
Non, non there is of them once to complaine that dare.

These bene the Bisshopp's hunt, and birdes at assaie,
That wise men doe deceyve, and fooles from tyme to tyme;
At fooles they shoote their shaftes, for wise men nettes they laie,
And for the unwarie snares, and for the wilie lyne.

The Bisshoppes chambers thus gaine muche, bothe farre and wide,
A thowsand pence at once, which poore men undirstand;
But yet ten thowsand moe doe fall downe by his side,
The which doe never come unto the Bisshoppes hand.

Ob signifiethe against, and is against eche thinge,
And contrarie to that that it is put unto;
And from this worde their name th'Officialls do bringe,
And office to offende, for they nought els can doe.

Then boisterous wyndes arose, and earthequakes by and by,
And there was harde a voice of thunder from above,
That sounded Ephata, whiche woorde dothe signifie
An openinge, and anon the fifthe seale did remove.

When I the chapter sawe I reade the preface than,
And there the life and trade of preistes I marked well,
Which doe dishonor God, that all thinges first beganne,
Whiles for one penyes gaine the Trinitie they sell.

Full filthelie the priest dothe service celebrate
Withe voyce, and breathes on God his surfet's belchinge cheere;
And hathe twoo Latin names, but not bothe of one rate,
Sacerdos is the one, the other's Presbiter.

He cannot brooke so well Sacerdos name by right,
For by the other name men ought to call him more,
When he gives holie thinges then he Sacerdos hight,
But Presbiter when he hathe drunck well thrise before.

He is more bolde to synne, because he heares in Lent
The people's greivous crymes, and all their synnes at large,
And all the faultes for whiche they ought for to be shent,
And thus he countes his owne to be of smallest charge.

Good dothe this bloudie man abhorre above all thinge,
For he desires mens deathe more then their life to save;
A covettes more a whoore that may him children bringe,
The eleven thowsand virgins or maides for to have.

When masse is done the priest his vestment dothe forsake,
And to some harlottes ile descendeth by and by;
So on a hayfor faire his pleasure for to take
Cam Jubiter from heaven, or els the fables lye.

And for a stedfast rule he teacheth women this,
That no soule can be lost that well his tithe dothe paie,
And so unles they paie their bodies tithe I wisse
Of them non can be saved at the last dredfull daie.

And thus the wilye foxe from hole to hole dothe playe,
And dothe not children get for lust, but muche the more
Because that he wold have soules of his owne to paie,
And raunsome suche withall as he had lost before.

And then a ladie faire from heavne herselfe did shewe,
Withe goodlie countenaunce, as freshe as anie rose,
And when she tutcht the booke, with hand as white as snowe,
I might perceyve right well the sixthe seale did disclose.

This chapter was all writ withe figures short and fine,
And eke with letters small, couched as in a presse,
Havinge a narrowe glose drawen betwen everie line,
And therein was conteynde the clergies great excesse.

For drowsie slothefulness and swellinge pride likewise,
And all unclenlie lustes and fervent vaine glorie,
Unfittinge pleasure eke and filthie actes arise
Out of the shamefull rowte of clergis companye.

The person dothe commit the soules of all our sheepe
Into the vicares handes, withe spirituall power;
But to himselfe the rentes and profittes he dothe kepe,
Which boldlie without feare he lettes not to devowre.

He dothe his wandringe soule in manye partes devide,
And dothe tenne churches hold or moe within his handes,
And yet he cannot well in eche of these abide,
Muche like an accedent, that in no case still stands.

And higher is the roofe advaunced of his hawle
Then is Allhollowes churche, made highe with hands of men,
In valewe eke much more did cost his wenches pall,
Then all th'atter is worth that covereth altres tenne.

He maketh toyles and parkes and buyldinges conninglie,
And coynes and other toyes and ringes to weren on hande,
And all this he dothe make of Goddes patrimonie,
Whom he fees at his doore, and lettes him naked stand.

The vicare rules the soules committed to his charge,
Even as he dothe his owne, for to the end he maye
More freelie other leese, he lettes his own at large
First to be lost, and thus to missecheefe leeds the waie.

Thus all enormitie dothe from the clergie rise,
And where they ought on God to set their mynde and care,
They myddle with affayres and forbidden marchandize,
And occupie themselves with muche unhonest ware.

At byddinge of his lorde this prieste the seas dothe passe,
And that priest haunteth faires, whom no man ought to trust,
Another goeth to ploughe as dothe the oxe or asse,
And thus their order break, accordinge to their lust.

And, like a gentilman, this priest will not be polde,
An other to be calde a clerke dothe take great skorne,
The third dothe children chuse, when he his bookes hathe sold,
Amonge they laymen thus the clergie leese their name.

And aftir cam withe wynde of Ethiopps a rowte,
And from a lymye pitte full blacke and fowle to se,
And in an order longe they raunged rownd about,
And seven tymes they cryed, *Tu autem, Domine.*

Then at the fearfull noyse of this huge heydeous crye,
My guyde beganne to strike and tremble all for feare,
And like a mased corpes for fright nigh dead stood I,
Untill I plainlie sawe the seventhe seale to appeare.

I sawe the workes and trade of Abbottes there eche one,
Of whom their flock to leade to hell not one dothe misse.
In cloister movinge aye, in chamber still as stone,
But in the chapter howse muche like ague is.

All worldlie pomp these men doe utterlie dispise,
Which maye be proved well by their still silent spirit,
And by their contrite hart, and water from their eyes,
And by their shavinge vile, and habit like to yt.

But where their garmentes bene bothe fowle and also bare,
All Venus sport in them with lesse suspect maye be,
And thoughe uncomelie be the shavinge of their bearde,
Unto the drincking potte their face is much more free.

And thoughe with contrite hart they use muche for to weepe,
Yet laughe they on the cuppe and smilinglie they beck,
And thoughe with silent breathe they can their tunge in keepe,
Withe finger they can point, and speke reproche and check.

At dyner when they sitte, to which they gone apace,
  Theyr jawes are verie swifte, their teethe muche paine do take,
Their throte an open grave, their stomock in like case
  A foming whirlepoole is, eche finger is a cake.

And when the Abbat dothe amonge his bretheren suppe,
  Then tossed are the cuppes with quaffinge to and froe,
And then with bothe his handes the wine he holdeth uppe,
  And with a thundringe voice these wordes he doth out blowe:

"O how muche glorious is the lordes lamp so bright,
  The cuppe in stronge man's hande, that makes men druncke I meane.
O Baccus, god of wyne! our covent guyde aright,
  Withe fruict of Daviddes stocke to wash us thoroughlie cleane."

And aftir this the cuppe he takethe from the breade,
  And cryes alowde, "Ho! sires, can yow as well as I
Drincke this cuppe in his kind that I lift to my heade?"
  They aunswer, "Yea, we can," then goe to by and by.

And least that anie one should kepe with him the cuppe
  Till he had druncke but halfe, and so might rise thereby
Amonge them some debate and strife, they drincke all uppe,
  And thus they plie the potte, and quaffinge quietlie.

And they make a lawe, to which eche one must stand,
  That nothinge shalbe left within the cuppe to spill,
And thus without the rest of bellie or of hand,
  They drawe one vessell out, and then one other fill.

Then of a moncke a right demoniacke is made,
  And everie moncke dothe chatte and jangle with his brother,
As popingaye or pie, the which are taught this trade,
  By filling of their gorge, to speake one to an other.

Their order to transgresse thei have but small remorce,
  By fraude and perjurie, by missereport and spite,
By gredines of mynde, withholdinge thinges by force,
  By filling of their pawnches, and fleshlie fowle delight.

Wurse then a moncke there is no feende nor sprite in hell,
  Nothinge so covetuouse nor more straunge to be knowen,
For yf yow give him ought, he maie possesse it well,
  But if you aske him ought, then nothinge is his owne.

And yf he dyne he must no wordes nor talkinge make,
  Least that his tounge doe let his teethe to chewe his meate,
And if he drinck he must needes sit his draught to take,
  Lest that his foote doe faile, his bellye is so great.

Thus worshippes he the tunnes daunsinge, but all night longe
Withe some toofooted beast in bedd he buried is,
By which adventures great, and with sore paines and strong,
This man of God deserves to come to heavens blisse.

And aftir this my guyde fast with his hands me hent,
When I had all perusde and seene thinges at full,
And with his fingers foure my head in sunder rent,
Dissolvinge in foure partes the compasse of my skull.

And then he tooke a strawe that was bothe hard and drye,
Because I should not se those misteries in vaine,
And in my noddle fast he set in tendirlie,
And all that I had seene he wrote it in my braine.

And then I was caught uppe even to the third skie,
Advaunced in the toppes of clowdes above mans sight,
Where I a secrete saw, and wonderous misterie,
The which may not be told to any living wight.

Before the highest Judge in counsaill brought was I,
Where many hundred were, and many thowsands eke,
And there the secrets deepe of God I did espie,
The which no mynde of man is hable out to seeke.

When these sightes seene had I, I waxt hungrie anon,
The nobles then that were come to that counsaile great
Brought me of poppie bread a loffe to feede uppon,
And drincke of Lethe's floude, my bread therwith to eate.

And when I had myself well fedd with poppie bread,
And with my wretched lippes this drinck had tasted well,
The counsaile of the Goddes was quite out of my head,
And of this secret sight not one whit cold I tell.

Then like a Catoe third down from the skie I fell,
No newes to bringe from thence, nor secrets to declare;
But I can shewe you all, and certainlie can tell
What my fellowe did write upon my noddle bare.

Oh! what tales cold I tell, how strange to heare or se,
Of thinges that bene above, and heavenle state and trade,
If that subtile supper of poppie made to me
The printinges of my head had not so slippie made.

2. *English, written about the year* 1623.

[From MS. Bodley. 538, at Oxford.]

Very ancient rimes of the corrupt estate of the Churche, written by a certaine Englishman, not unlearned (as it appeares), above 200 yeeres agone, as wee may conjecture by the antiquity of the writing and of the characters.

WHEN as the sunnes hot lampe out of the bull
Darted his burning beames unto the full,
I tooke the way to a woodes shady grove,
The gentle west winds favour for to prove;
Just at the middle of a summers day,
Under Joves tree as all along I lay,
Pythagoras his forme I saw stande by,
In body or no, God knowes—that know not I:
Pythagoras very forme I did behold,
With figures fine of divers arts enroul'd.
Whether this vision bodilesse were wrought,
Or in the body, God knowes—I know nought.
Astrology doth on his forehead shine,
His teeth doth Grammer set in order fine;
Upon his tongue doth Rhetoricke fully spring,
Of Logicke both his quivering lippes doe ring,
Arithmeticke doth on his fingers stay,
In's holow arterie dothe Musicke play;
Geometry lookes pale within his eyes,
And ev'ry art her proper place espyes;
Grave Ethickes rule before hee did not lacke,
Mechanicke arts were written on his backe.
Unfolding all his body for a booke,
Shews mee his palm and biddes mee in to looke.
Of his right hand hee opes the secrets dread,
With that I lookt up and began to read:
I found inwritten all in letters darke,
"I am thy guide, come follow mee, and marke."
Away hee slides, I follow'd hard at hand:
No sooner said but int' another land
We were transported: wonders there among
Full many soone I spied, a mighty throng,
While what these troupes should bee I stand in doubt,
And on each forhead glance mine eyes about;

The names of each engraven did I read,
As in some flint, or in a sheet of lead.
Here's Prician busy beating his schollers hands;
Beating the aire here Aristotle stands;
Tully with words doth sharpest things assuage,
While Ptolomee stares upon the starres so sage;
Boetius' head doth still on numbers grate,
While places spaces trouble Euclids pate;
The forge is viewd oft by Pythagoras stearne,
The sound of words from hammers hee doth learne;
Lucan's theire leader, to the war they passe,
Virgill meanewhile is framing flies of brasse;
With fables Ovid flockes of men doth feed,
And Persius' pate doth biting satyres breed;
Statius his mouth beyond all measure wide,
With swelling style his matter doth out-stride;
Terence with dances doth the people please,
With drenches Hippocrates gives the people ease.
While I observe mens gestures different farre,
An angell comes, more bright then any starre,
And thus begins, "Looke up, lift up thine eyes,
Come see what things will suddenly arise."
To heaven I quickly cast my glancing eye,
And in the spirit was rapt suddenly,
By compasse wonderfull drawne through the sky;
In heavens entrance plac'd at length was I.
But lightnings light, which round about did shine,
Beat backe againe that first aspect of mine.
Then said the angell which did tend on mee,
"Stand still, behold what erst Saint John did see;
The mist'ries greate which once came to his sight,
To the seven Asian Churches he did write:
Write thou the same, but in another forme,
To the seven English Churches, though they storme."
Amidst my doubts, while I halfe sencelesse stand,
Like rouling wheele a thunder roares at hand,
First like the thunders loud and fearfull noise,
Or like a cornets, or a trumpets voyce;
After a sound that beates the aire, I 'spyed
Seven candlestickes and seven starres eke beside,
Held by a glorious person in his hand:
The angell said, "Good brother, understand
The candlesticks the churches seven displaies,
The stars the Prelates; all of them, they says,

The beames of righteousness to others owe,
Under a bushel graces lampe bestow."
A booke hee then with titles seven reveales,
Sealed without with seaven faire good seales.
" Ponder in mind, consider well," saith hee,
" What to the world must be discharg'd by thee :
This book is privy to the prelates life,
As by the seales appeares without all strife ;
Things hatefull are enclosed for starting out,
Matters of commendation hang without."
A certaine pow'r opes the first chapters seale,
Foure kinds of creatures it doth soone reveale.
Their formes doe make them of a divers straine,
Their gestures make them equall all againe.
The first that comes walkes with a lyons grace,
The next a calfe, the third's an eagles face,
A mans the fourth : each one could fly full stout—
Each full of eyes, each turn'd with wheeles about.
No sooner was the first seales knot unti'de,
But that mine eyes with all their might espi'de.
At length their titles tenor came to light,
When the first chapters order came in sight.
The lyon is the Pope, hee swallows, yawnes,
Hee thirsts for gold, and golden bookes hee pawnes.
Give him a marke, and for Saint Marke a fly !
In toppes fly sailes, in croppes his anchours lye.*
The calfe's a Prelate, who runnes fast before,
And where fat pastures bee feeds evermore.
Chewing hee gnawes of what hee best doth know,
And fats his case with others cates I trow.
The lofty eagle, that soares over all,
Is the Archdeacon, pyrate him they call ;
Into the prey hee followes, farre hee pryes,
By stelth he lives, for welth about hee flies;
By him that's clad in humane shape, I meane
Him that is full of silent craft, the Deane.
In forme of justice cooz'nage he doth place ;
Coozen the whole world with an honest face.
These the foure creatures are adorn'd with wings,
That fly about all bus'nesses, all things;

* " These things are not spoken against Church governours, for the author was Archdeacon of Oxford, but against the vices of popes and prelates." *Note in the margin of the original.*

All full of eyes, that alwayes spye their gaine,
That goes before, that followes in the traine.
Each one of these gads with a turning wheele,
Upon the minds smooth axeltree they reele;
With changeable desires about they bend,
Like will to like, each rimes at others end.
After I had the foresaid title red,
Strange thoughts the chapter underwritten bred.
The Prelates course and life there handled is,
The peoples guides the people guide amisse.
Woe to the fruitles nation horned* guides,
Whose wrath with armed fiends the lame abides;
While hay in hornes† shewes how each leader speedes.
The sheepe he feedes not, on the sheepe hee feeds;
On the weake sheepe his thoughts ne're tarry long;
Nor on the lame, nor on the lambs so young.
On milk, on fleece his daily reck'ning tarries;
Thus the lost sheepe hee on his shoulder carryes;
If a small deale the people once exceed,
He rageth as they had forsworne the creed.
The right of sheepe into the fold he pluckes
Coate from the back, coyne from the purse hee suckes.
The wand'ring flocke followes the wand'ring guide,
Whose wayward shepheard leads the way beside.
The milke, the fleece he takes, the flesh hee gives
To wolfe, to bird, that upon carrion lives.
His sponsall knot was in a ring ill knit;
His past'rall charge hangs on his staffe as yet;
And nought but cannons doe his closet fill.
Thus the first chapter red, I stood stone still.
With clouds concourse the lofty heaven burns,
The lightning shines, the bright aire smitten turns,
The voice of thunder rumbles in the wheele,
And therewithal flyes ope the second seale.
Behold I red a chapter of the course
Of the Archdeacon, who with all his force,
Whatever scapes the prelate's greedy jawes
Catches and snatches, teares with bill and clawes.
He sits in synod very full of eyes,
Linx for deceit; like Janus profit spyes,

* "Horned, that is, mitred."—*Note in margin.*

† "Horne-mad, vide fœnum in cornu gerere, Erasm: adagiis." *Note in marg.*

Another Argus, mischeefe for to finde;
But in the lawes, like Polyphemus, blind;
Decrees of doctours thousand then hee reads,
The least of which the strength of man exceeds.
Hee that one looseth, guilty is of all,
Except he first doe loose his purse withall.
While causes hee for different persons fannes;
In forme of cannon cunning formes hee scannes,
To Simons forme the cannon firme transformes,
Archdeacon Mercury of divers formes.
Church rights like venall things he sets to sale
In open view, but calls them veniall.
When vent hee finds the name from leave* befell,
Which Church finds none, Church hee takes leave to sell.
A crafty messenger he sends before,
By whose deceite he lights upon a whore;
Purse lucks that he by chamber luck may gaine,
And by a cart, cart luck hee may obtaine.
The Dean hee bids that if the Priests by trade
Bee genitives, datives they should bee made;
Accusative he'l make a vocative,
Brethren from hell to save by ablative.
The sunnes beames intercepted by the moone,
A mist of clouds the ayre had wrapt up soone;
Darknes was growne together like the night,
When things enclos'd in third seale came to light;
Then said the angell, "What thou findest read."
Reading, I found a man of wicked breed,
Who gaddes abroad, hunts after Venus vaine,
Fowles after infamie, fishes for his gaine.
The man's a Deane, who in a manly case
No man, but poison is, with poison'd face;
Pursuing persons with a powerfull spleene,
Seemes full of lenity, his face is leane.
Archdeacons dog the dean they duely call,
Whose divers cannons diversly doe baule.
Hee chants of cannons, cannons disavows,
Sells what's past sale, and Symons trade allows.
The deane's a dog, whose nose is ever good
To smell out gaine that springs from Cupids brood.

* "Veniall comes from the Latin word venia, that is, leave or liberty."—*Note in the margin.*

The clergyes coyne he cogges in with a wile,
There where he first had pitcht his masters toyle.
To him that gives hee offers help good store,
But when his hot dry hart can drinke no more,
And monyes surfet brings his thirst to end,
There is no cause the potion to commend.
To him that gives hee offers helpe good store,
But of his gouty fist the itching sore:
If angells oyle annoynt, to make him fleet,
Hee cannot helpe, the gout lyes in his feet.
Bid him to quiet quarrells hee doth cause,
From truth hee flyes, at falsehood makes a pause.
Certaine in doubts, in certaine things doth doubt,
Thinkes ill within, but speakes full well without.
The right hee crushes, and the wrong maintaines,
Justice he scornes when he perceives his gaines,
He keepes in compasse when force beares some sway,
He keepes no compasse when force keepes away.
Out of a cloud shines forth a hand of gold,
The booke with fingers three to take makes bold;
Opens the seale, vanishes out of sight,
With that the chapter fourth gan come to light.
The fashions of officialls registred,
Their ravenous gripes and swallows there I red,
Theire frauds, theire snares, their filthinesses bold,
Which no great margins of a booke can hold.
These are the men that all the world affright,
Whose very face for feare makes the earth looke white.
Whom whilst in ragged rockes Rhodope getts,
To all lewd motions she securely whets.
How much by inbred mischeefe they intend,
Or by their office how they may offend,
What pen of swiftest scribe can throughly write?
What voyce, what tongue, can perfectly endite?
Smaller offences other men disgrace,
When these with hellish furies come in place
With cruell deedes, all are of silent straine,
No men dare murmure, no man dare complaine.
These are the prelats huntsmen, faulkeners bold;
Trappings for safe and fearfull men they hold,
For skillfull, darts—netts for unskillfull doults,
For carelesse, snares—birdlime for carefull coults;
These to the prelats courts doe join full fast,
Deneers and thousands wip't away in hast;

Ten thousand more upon his side do fall,
Prelats right hand which nere come neere at all.
Churches they hunt for wondrous egerly,
By will or wrench if one they can come by.
How it was dedicate they nought enquire,
But what revenue thence they may acquire.
Mongst many qualities that from them rise,
All things they doe by contrarieties.
Officialls of right they do them call
Who have an office to offend withall.
The earth doth quake, whirlwinds come whisking by,
From heaven's throne a thund'ring voyce doth fly,
Cries, " Ephphata, bee opened suddenly:"
With that the fift seale opens by and by.
The chapter seene, the preface I red first,
Of priestly manners and their actions worst.
Wo to them that digrace the Deity,
And for three halfpence sel the Trinity!
How filthilie deales he with thinges divine,
Mid's holy rites that always breathes of wine,
In Gods face belches, clep'd a sacrist is,
One way a priest, another not amisse;
A sacrist rare, as who at ghostly meales
Sacred things rarely to Gods people deales;
A priest more often is he term'd rightewise,
'Cause ready prest fore others to his thrise;
Hee sins more freely, and without all care,
Because the most and worst of sins that are,
Hee learnes of people penitent in Lent,
So thinks his owne not worthy to be shent.
A man of bloud, whom God doth inly hate;
Hee loves mens death more than their living state;
Had rather have one wanton wench at hand,
Eleven thousand virgins then command.
The masse is done, the priest his robe forsakes,
And then descends into a strumpets jakes.
So Jupiter, as fables feigned avowe,
Bid heav'n adieu for to goe seeke a cowe.
To women kinde this maxim hee propounds,
That tithe of goods for heav'n affords no grounds:
None can bee saved at the latter day,
Unlesse of her owne bodye tithe shee pay.
He knows what shee for in strong holds doth hold,
Nor children getts for lust, as I was told;

But that hee may have sowles at his owne cost,
To make amends for soules that hee hath lost.
From heaven comes one of a noble race,
A manly woman with rose-coloured face,
The booke shee touches with her snow-white hand,
Then the sixt chapter I did understand.
With figures short contriv'd this chapter is,
With letters small and cleaving close i-wis;
And yet the text is straightly interlind,
Wherein the clergyes frequent faultes I find.
First sluggish sloath, and then presumptuous pride,
Lust that defiles, ambition high beside,
Undecent pleasure, and each filthy deed
From clergyes foule contagion doe proceed.
Behold the parson to the vicar all
His soules committs and life spirituall;
Their tithes and causes to himselfe hee keepes,
Devoures them boldly, and yet fearelesse sleeps.
His erring soule hee cuts in peeces store,
Hee holds ten churches, or els many more;
In severall cures full ill he is resident,
Present and absent a meere accident.
His pallace toppe mounts up exceedingly,
The church of all saints looke [not] so highly;
His strumpets coat is far more worth beside
Then are the clothes that doe ten altars hide;
Pictures hee makes and edifices strange,
New coynes and rings, and stately things for change.
His patrimony payes that governes all;
Yet hee stands naked out of doores, and shall.
The soules that are committed to his care,
The vicar lookes as his owne soul should fare;
For that hee may others more freely loose,
His owne soule first by mischeefe hee undoes.
From clergymen flowes all enormity,
Who should serve God without deformity:
Foule thinges they trade in, and forbidden wares;
And where they should not, there they take their shares.
One plowes the seas upon his lords command;
Tother plyes faires, whom trust none may by land;
A third at ploughe joynes with the oxe and asse;
His orders bounds thus every one doth passe.
One gallant-like his shaving hath forborne;
Another takes the name of priest in scorne;

A third gaines gaine, but learninges gaine he lackes:
Thus among laymen clergyes credit crackes.
A troublous troupe of negroes, with a storme,
Start forth out of some duskish pitchy forme,
In traines like bees they pass with mighty throng,
And roare out seav'n times, "But thou, Lord, how long?"
With clatt'ring clamour of that sinfull sound,
My guide gan grumble, and his voyce was drown'd;
Stone still he stood, as soule had body left,
While the sev'neth seal was all in sunder cleft.
The abbots works and manners I espide,
How every one to hell his flocke doth guide;
In cloister move they, fixt in chamber stay,
In chapter like some feaver for a day.
No worldly joyes these holy fathers love,
As passion of a silent spirit prove;
With harts contrition, wat'ry teares good store,
Their shaving base, but habit beastly more;
But though their habit bee but beastly sure,
Venus in them inhabits more secure.
If shamefull shaving doe but ill agree,
They love their cuppes, their forhead is more free.
If they with weeping chance their heart to weare,
Give woonted cuppes, and smiling they appeare;
If tongues with silent spirit they refraine,
Yet many taunts their fingers can speak plaine.
When they doe dine their grace is very short,
Their jawes are quike, their teeth make mickle sport;
His throate an open sepulcher each makes;
Stomacks like fominge gulfe, fingers like rakes.
While with his monkes the Abbat feasts doth make,
They winde in wine, their licour lively take;
The cup in both hands holds the Abbat fast,
And with these lofty words cryes out at last:—
"How gloriously doth the Lords lanterne stand!
A cup of strongest in a strong mans hand.
Ho Baccus! ho! bee to our covent guide,
Wash us with sprigge that springs from David's side!"
A draught from Ceres drawne hee doth resume,
And then cryes out, "Dare any of you presume
In kind with mee to drinke this empty tunne?"
"Wee dare!" say they. "Why then dispatch, have done;
But least our drinking in no order run,
The cup who holds, hold cup till drinke bee done.

From hence no controversy can befall,
Where all drinke all, no strife can bee at all."
They make a statute and law mutuall,
Remaines in cup that none bee left at all;
With restles hands and belly they drinke up,
Empty a full, and fill an empty cuppe.
Of monke a monkey monstrous each becomes;
Monke sounds to monke just like two sounding drums;
As pye to pye, parret to parret prates,
Whose wit their master stomacke arbitrates.
Some teare with teeth untill their jawes doe swell;
Others drinke drunke, their belly makes a well.
The sting of tongues the aflaming fire doth feed;
The fryers clacke the heate of strife doth feed.
Among theire fables and their pots of wine,
The meane and rule doth drunkennes resigne.
They say that favour is from fable tane,
The meane from much wine, rule from revel drawne.
Orders transgression frequent hence is made,
Fraud, perjury, malice, and sland'ring trade;
Great want of witt, of things distraction sad,
Glutting of guttes, of things commixtion bad.
The worlde hath then a monke no greater devill,
Nothing more gripple, no more various evill.
Bid him to take, and then hee's Lord of all;
Bid him to give, and hee owes nought at all.
If that hee dine, 'tis fit hee should not speake,
Least busy tongue teeths busy worke should breake;
If that hee drinke, of force sit down he must,
Least bellyes load lay body in the dust.
Dauncing a dayes the drinke tubbes hee adores,
A nights a two leg'd beast hee still implores.
With so much trouble, with so mickle strife,
The man of God meritts eternall life.
These things when I had fully seene and red,
My hands the guide straight thrusts into my head;
My head with fingers foure hee soon undoes,
My heads whole frame into foure parts doth loose.
And leest these mis'tries I should see in vaine,
On my heads hinder part, to my great paine,
Thrusting a quill in, stiffe, and dry, and keene,
Writ in my braine all things that I had seene.
This done to toppes of clouds I carried was,
And rapt up straight to the third heav'n did passe:

A mist'ry marvaillous came to my sight,
Ineffable to any worldly wight.
To sov'raigne judges counsell drawne along,
So many hundred thousand thousands mong
Was I, where God's deepe counsailes I did find
Inscrutable unto each humane mind.
These things I knew, and straightway hungry grew;
Great councells nobles all about mee flew;
Some bread of poppey give for dainty thing,
Lethean cakes, licour to drinke some bring.
When bread of poppey I like pappe had glutt,
And licour in at wofull lippes had put,
I soone forgat the gift God did bestow:
With pow'rs above could I then nothing know.
From heaven I like a third Cato fell,
But secrets none can from the Highest tell.
Yet what my guide did write within my head,
That I to you more faithfully can read.
Oh! how great matters, O! what marvailes great,
Of heav'nly things could I full well repeat,
If poppey supper, of so subtill trade,
Steppes of my mind had not so slippery made!

FINIS.

B.—De Conjuge non ducenda. (P. 77.)

1. *French of the beginning of the Fourteenth Century.*

[MS. Harl. 2253, fol. 117, r°.]

Bené soit Dieu omnipotent!
Qe delivre d'enconbrement
Ceux qu'en li ont affiaunce
Par bone foi e dreite creaunce.
Par moi le di, qe l'ay priée,
Gawein par noun su nomée,
Dieu me salva par sa puissaunce
De grant anuy e d' enconbraunce:
S ivus dirroi bien coment;
Ore escotez bonement.
Jadis voloi femme prendre,
Une pucele bele e tendre,
Qe mout estoit de grant belté,
Devant totes l'avoi amée,
De lui esposer fust trop somounz,
E conseillée des compaignoms
Que femmes prises avoient
E en sposailles viveient;
Mout preyserent cele vie
Pur moi trere à lur compagnie,
Qu'il se puissent de moi gabber,
Quant yl me verrount repenter,
Si come eux meismes feseient,
De lur affere se repenteient.

Tant me mistrent en le oraille,
E taunt preyserent esposaille,
Qe je fu tot consillée
M'amie aver esposée,
E me aver mis en aconbraunce,
E tote ma vie en peysaunce.
Mès Dieu par sa merci
Me salva, come eynz vus di ;
Par sa merci me salva,
Par treis aungles qu'il m'envoia,
En une valoie come aloy
Tot soul juer, come dirroi.
Coment les aungles furent nomez,
Q' à moi furent maundez ?
Pieres de Corbloi fust le premer
Qe vint à moi come messager ;
Le secounde out noun Laurence,
Honme de grant sapience ;
E le tierz compaignoun
Johan-ou-la-bouche-d'or appelom.
Treis aungles les nomay,
Si vus dirroi bien pur quay :
En seinte Escripture um puet lyre
Qe aungel valt taunt à dyre,
Come cely qu'est bon messager,
Que bone chose vint nouncier.
E bone chose ount nouncié
Ces trois aungles, pur verité ;
Quar par eux su eschapé
Longe peyne, la merci Dé !
Pieres dit qe femme est frele,
Jà ne soit ele si bele ;
Laurence dit que ele est chaungable,
Fauce, fole, e movable ;
Johan dit qe ele est corousouse,
Decevable, e orguillouse.
Veiez çi povre comencement
A doner honme bon talent
De femme prendre en esposaille !
N'est mie bon, je dy, sauntz faille.
Pieres dit qe femme prent,
Yl se charge grevement ;
De tiel fees s'en est chargée,
Dount jà ne serra deschargée.
Entre femme e soun marry,
Par cel affere, ce vus dy,
Qe cest charnele compagnie,
Quant le baroun ne puet mie
Faire le si sovent
Come la femme avereit talent,
Donqe prent à grant honeysoun
Un ou deus desouz soun baroun,
Ou assez plus, par aventure,
Pur estauncher cel ordure.
E uncore sachez-vous,
Jà ne soit-il si prous,
Ne la puet assez trover
A soun talent de cel mester ;
Bien puet estre lasse devendra,
Mès jamès saulce ne serra.
Par ce, Gaweyn, fetez que sage,
Gardez-vus de tiel outrage.
Pieres sa resone ad fyny,
Qe bien est digne destre oy ;
E pri qe um ly vueill entendre,
E sa resoun de rien mesprendre.
Ore vint avaunt Laurence,
E sa resone issi comence.
Femme est fole e trop legere,
De fol semblant e fole chere,
Trop variable e trop conveitaunt,
Meinte chose desirraunt ;
Quar si le baroun ne puet
Trover la quanque ele veut,
Meintenaunt se dorra
A un que trover la porra
Riche atyr, noble vesture,
Bele robe, ou riche pelure.
Coment qu'il aile force ne fet,
For que ele eit son pleisir tret.
Dieu ! quel dolour e damage
Avient sovent de mal mariage !
Pur ce, Gaweyn, bel douz amy,
Seiez avysé e garni
De femme prendre, ne le fetes mye,
Dont serrez sages, quei qe um en dye.
E Johan le tierz compaignoun
Ore comence sa resoun.

Certes, fet-il, mariage
Est la plus haute servage
Qe soit pur honme qe vit ;
Car il n'avera jamès respit,
Nient plus qe le buef joynt
En la charue, qu'est point
Sovent d'aguilloun agu,
Sovent maldit e feru.
Tot ensi ce veiomz nous,
Avient del cheytif um espous,
Si tous jours ne soit traveillant,
Eynz e hors purchassaunt,
Sa femme sovent ly poindra
De le aguilloun qe ele a,
C'est la lange, trop legere
De mesdire, e trop amere.
Meintefoiz serra tencé,
Mesdit, honnie, e ledengée ;
Tant l'orra mesdire e tencer,
Qu'il ne savera quel part torner.
Allas ! fet-il, qe unqe fu mary !
Allas ! fet-ele, qu unque vus vy !
Allas ! fet-yl, que su vyfs !
Allas ! fet-ele, qe unqe vus pris !
Allas ! de sa, allas ! de là,
Où qu'il tourne allas ! y a,
Mès coment qu'il allas ! en die,
Il ne puet eschaper mye ;
Soffryr ly covient cele peyne
Tous les jours de la symeygne.
Bien dust estre par resoun
Sire e seigneur de la mesoun,
Mès ele velt la seignurye
Tot aver e la mestrye ;
E ou ce le hounte sourt,
Car ele tence sovent e plourt ;
E le prodhonme leve sus,
Si s'en va hors à le hus,
E soule la lesse covenyr,
Fere e dire soun pleysyr.
Femme, plue, fume, e tensoun,
Enchacent honme de sa mesoun.
De tote peynes la plus amere
Est mort en sa manere ;
Mès male femme a soun tort
Est pluz cruele qe la mort.
Car mort passe en poi de ure,
E femme est languor qe trop dure.
Mieux valsist par temps morir,
Qe longement al col languyr.
Languir covent verroiment,
Qe male femme à compaigne prent.
Pur ce, Gaweyn, fetes qe sage,
Gardez vus de mal mariage.
Quant ces treis ount parlé,
E moi ensi councylé,
Je respoundy brevement,
" Bels seigneurs, e je consent."
Tot ensi su eschapé
Longe peyne, merci Dé !
En le noun de le piere e de le fis,
E de le seintz espyritz,
A cui honour e gloire apent
Sauntz fyn e sauntz comencement,
Si come est, fust, e serra,
En le siècle qe tous jours durra !

2. *English, of the Fifteenth Century.**

[From the Bodleian Library, MS. Digby, No. 181, fol. 7.]

Glory unto God, laud and benyson
To John, to Peter, and also to Laurence,
Which have me take under protecciouⁿ
From the deluge of mortall pestilence,
And from the tempest of deedly violence,
And me preserved I fell not in the rage
Under the yoke and bondis of mariage.

I was in purpoce for to take a wiff,
And for to have wedded without avysenesse
A full fayre mayde, with hir to have ladde my liff,
When that I loved of hasty wylfulnesse,
With othir folys tallowed in distresse;
And some gave me councell, and ganne me to constreyne
To be partable of ther wofull peyne.

They lay upon me, and hastid me full sore,
Gave me councell with hem to be bounde,
And ganne to preyse eche day more and more
The wofull lyf in which they dyd habounde,
And besy weren my gladnesse to confounde,
Themsilf rejoysyng, bothe at eve and morowe,
To have a felowe to lyve with them in sorowe.

* The same English version as that here given was printed in a separate tract by Wynkyn de Worde, under the title, "The Payne and Sorowe of Evyll Maryage." It has been lately reprinted for the Percy Society by my esteemed friend, Mr. Payne Collier. Wynkyn de Worde's edition begins with the following stanza:—

Take hede and lerne, thou lytell chylde, and se
That tyme passed wyl not agayne retourne,
And in thy youthe unto vertues use the:
Lette in thy brest no maner vyce sojourne,
That in thyne age thou have no cause to mourne
For tyme lost, nor for defaute of wytte:
Thynke on this lesson, and in thy mynde it shytte.

It may be observed that this English version is written much in the style of John Lydgate.

But of his grace God hath me preserved
Be the wise councell of aungelis three:
From hell gates they have my silf conserved
In tyme of vere, when lovers lusty be,
And bright Phebus was fresshest on to see
In Gemyné, the lusty and gladde seasoun,
Whan I to wedde saught fyrst occasioun.

My joy was sette in especiall
To wedde oon excellyng in fairnesse,
And through here beauté to have made my silf thrall
Under the yoke of everlastyng distresse;
But God all oonly of his grete goodnesse
Hath be an aungill, as ye herde me tell,
Stopped my passage from thylke perelis of hell.

Among thise aungelis, that were in nombre thre,
There appered oon oute of the south,
Which that spake first of all that trinité
All of oon sentence, the mater well couth;
And he was called John-with-the-gildyn-mouth,
Which concludith by sentence full notable,
Wyves of custome be gladly variable.

Aftir this John, the story seith also,
In confirmacioun of ther fragileté,
Howe that Petyr, called the Corbelio,
Affermyd playnly, howe wyfes gladly be
Dyvers of herte, full of duplicité,
Right mastirfull, hasty, and eke proude,
Crabbed of langage when thei lust cry lowde.

Who takith a wyf rescevyth a grete charge,
In which he is like to have a fall;
With tempest possede, as is a sely barge;
Wher he was fre he makith hymsilf thrall.
Wyves of porte been so imperyall,
Husbondes dare not well gaynesay,
But lowly plie and lowly hem obey.

[The husbandes ever abydeth in travayle;
One labour passed there cometh an other newe,
And every daye she begynneth a batayle,
And in complaynynge chaungeth chere and hewe.
Under suche falsnes she fayneth to be true;
She maketh him rude as is a dull asse,
Out of whose daunger impossyble is to passe.]

Thus wedlok is an endles penaunce,
Husbondes knowe that have experience,
A martirdome and a contynuaunce
Of sorowe ay lastyng, a deedly violence;
And thys of wyves is gladly the sentence
Upon here husbondes, when hem list to be bold,
Howe they allone governe the howsolde.

And if the husband happe for to thryve,
She saith it is here prudent purviaunce:
If they go bak agaynward and unthryve,
She sayth it is his mysgovernaunce.
He berith the wite of all suche ordynaunce;
If they be pore and fall in distresse,
She sayth it is his foly and his lewdnesse.

And if he be no spere man good,
Hit may well hap he shall have an horne,
A large bone to stuff wythall his hood;
A mowe behynde, and fayned chere beforne:
And if it fall that there good be lorn
By aventure, or at even or at morowe,
The sely husbond shall have all the sorowe.

The husbond hath grete cause to care
For wyff, for childe, for stuff and mayné,
And if ought lacke she woll swere and stare,
He is a wastoure and shall never the:
But Salamon saith ther be thyngis thre,
Shrewed wyfes, rayne, and smokes blake,
Makith husbondes there howses to forsake.

Wyves been bestes very unstable
In ther desires, which may not chaunged be,
Like a swalowe which is insaciable:
Like perilous caribeis of the trouble see;
A wawe calme full of adversité,
Whoes blandisshyng medles with myschaunce,
Callid Syrenes, ay full of variaunce.

They hem rejoise to see and to be sayne,
And to seke sondry pilgremages,
At grete gaderynges to walken upon the playne,
And at staracles to sitte on high stages,
If they be faire to shewe ther visages;
If they be fowle of look or countenaunce,
They can amend it with plesaunt daliaunce.

Of ther nature they gretly hem delite
With holy face fayned for the nones
In seyntuaries ther frends to visite,
More then for relikkes or any seyntis bones,
Though they be closed under precious stones,
To gete hem pardon like there olde usages,
To kys no shrynes but lusty yong images.

[And of profyte they take but lytell hede,
But loketh soure whan theyr husbandes ayleth ought;
And of good mete and drynke they wyll not fayle in dede,
What so ever it cost they care ryght nought;
Nor they care not how dere it be bought,
Rather than they should therof lacke or mysse,
They wolde leever laye some pledge y-wys.

It is trewe, I tell you, yonge men everychone,
Women be varyable and love many wordes and stryfe:
Who can not appease them lyghtly or anone,
Shall have care and sorowe all his lyfe,
That woo the tyme that ever he toke a wyfe;
And wyll take thought, and often muse
How he myght fynde the maner his wyfe to refuse.

But that maner with trouth can not be founde,
Therefore be wyse or ye come in the snare,
Or er ye take the waye of that bounde;
For and ye come there your joye is tourned unto care,
And remedy is there none, so may I fare,
But to take pacyens and thynke none other way aboute;
Than shall ye dye a martyr without ony doubte.

Therfore, you men that wedded be,
Do nothynge agaynst the pleasure of your wyfe,
Than shall you lyve the more meryly,
And often cause her to lyve withouten stryfe;
Without thou art unhappy unto an evyll lyfe,
Than, yf she than wyll be no better,
Set her upon a lelande und bydde the devyll fet her.

Therfore thynke moche and saye nought,
And thanke God of his goodnesse,
And prece not for to knowe all her thought,
For than shalte thou not knowe, as I gesse,
Without it be of her own gentylnesse,
And that is as moche as a man may put in his eye,
For, yf she lyst, of thy wordes she careth not a flye.]*

* The parts included in brackets [ ] are only found in the printed edition.

And to conclude shortly on reasoun,
To speke of wedlok of foles that be blent,
Ther is no more grevous fell poysoun,
Ne noon so dredfull a serpent,
As is a wyfe double in here entent.
Wherfore, yonge men, to eschewe sorowe and care
Withdrawe your foot or ye fall in the snare.

C.—Dialogus inter Aquam et Vinum. P. 87.

1. *French, of the Thirteenth Century.**

[From a MS. in the Bibl. du Roi at Paris, fonds N. D. No. 198.]

La Desputoison du Vin et de l'Iaue.

Je fui l'autr'ier à une feste,
Au partir me dolut la teste,
Pour ce que je bus vins divers;
En mon chief monterent li vers
Qui me firent ce dist dister,
Que vous m'orrez çi recorder.
Li diex d'amours sa feste fist,
Mès noisse et contens la desfist.
Des vins qui ce plet entamerent
Et puis ensemble se meslerent,
De bouche entr' eus se desmentirent,
Et à bien pou se desmentirent,
Por ce que chascun vouloit estre
Le plus honnoré et le mestre,
Biaune, Clameci, et Aucerre
Mistrent l'espée hors du fuerre
Et cuidierent faire vergoingne
A Saint-Jehan et à Gacoingne,
Et d'autre part à la Rochelle.
Ainsi commança la querelle,
Car chascun se mist à desfance.
Lors fist li diex d'amours desfance
Que plus ne s'entre-menaçassent,
Aincois leur repons proposassent
Si come à chacun pretendroit,
Et sur ce droit il leur rendroit
Selon le miex qu'il saroit,
Et par le conseil qu'il avoit,
Des vins qui venus i estoient
Et de la pès s'entremetroient.
A celle jornée assenée
Biaune i vint la lance levée,

* This poem was printed by M. Achille Jubinal, in his Nouveau Recueil de Contes, &c. vol. 1, 8vo. 1839. Brunet describes two early printed editions of a later French "redaction," entitled, *Le Débat du Vin et de l'Eau*, of which the concluding lines are:—

"Je ne mangay ne chair ne pain
Au soupper, qi vouldra savoir mon nom,
Pour scavoir qui est l'escripvain
En ce couplet est tout en plain
S'on luy peut appercevoir."

Vin d'Aucuerre et de Clameci,
Chascun d'eulz a dit : " Vés me çi ;
Nous nous presantons sans delai."
Tous ceuz furent d'une partie ;
Saint Jehan ne s'oublia mie,
Et Gascoigne, qui li est près,
Est venue tantost après,
Et avec ce drecie leur voille
I vindrent Anjo et Rochelle.
Ces .iiij. ensemble bien se tindrent ;
Par devant le dieu d'amors vindrent
Qui seoit entre .iiij. vins
Qui estoient mestre des vins ;
C'est vin Grec et vin de Grenache,
Chascun ot forrée genache ;
Vin muscadet et vin de Chipre
Vestu de couvertures d'yppre ;
Ces .iiij. à court furent venu ;
Cil sont au conseil retenu.
Le dieu d'amors cil costoient
Et comme asessour seoient ;
Adonc fu fet commandement
Parmi la court communement
Que n'an n'i fiere ne boude
Et que leur resons en escoute
Et par delà et par deçà
Adonc Aucuerre ce dreça
Comme procureur fondé
Et des compaignons ordené,
Si parla contre Saint Jouan,
Qui procureur dès ouan
De ces compaignons estoit fet,
Aucuerre proposa son fet ;
" Sire, je suis .i. Aucuerrois
Qui sus tous vins doi estre rois,
Quar plus sui fors et entestans
Et les entrailles eschaufans :
Par ma force fas chiez doloir,
Et de Robin et de Marion.
Chanter par mainte region ;
Je faiz gent triper et saillir
Et guerroier et assaillir ;
Je les fais ensemble combatre,
Et puis les abas .iiij. à .iiij.
Ceus qui j'ai la bouche lavée
Ne doutent ne essai ne espée ;
Il ne leur faut nule armeure
Je les fais hardis par nature,
De ma force et de ma vigour
J'euvre touz jors selonc vigor.
Saint Jehan ! il n'est chief en homme
Que tout à terre je n'estonne ;
Chascun le set, chascun le voit ;
Et puisque faire rois l'en doit
Des plus fors, et gent à acort
Sont que j'enteste le plus fort,
Estre doi li rois souverains
Et sur tous li rois prinarins.
De Biaune set-on bien de voir,
Et bien partout fet son devoir ;
Elle est biaune et est alaitant,
Por ce le pappe l'ama tant
Que beneison li donna
Et s'amour li abandonna ;
Elle n'est trop rouge ne trop tainte ;
Biaune son non biauté aporte,
Biaune à bien née s'aporte,
Biaune benoit a le non ;
Por ce sur tous vins a renon,
Por ce en bonté tous ce lia ;
Le pappe en li s'umilia,
Et quant l'en honneure tel seigneur,
Tous li doivent parter honeur.
Clameci est de son lignage ;
Mès à lui pas ne s'aparage
Combien qu'il soit vins gracieus,
Bons, fors, et sustancieus,
Especiaument cil de Goe.
Saint Jehan ! tu durs sus la joe :
Je, Clainmeci, Biaune, Nevers,
Vous metrons tretous à rouvers ;
Vous n'aurés jà contre nous force :
Pas ne vous prisons une escorce,
Sain Jouan ! qu'i pués-tu dire ?
En toi n'a c'un pou de matire,
Mès de force ne de biauté
Envers moy n'auras ylgalté ;
Car bele n'es ne gracieuse,

Grosse et aspre, dure et crueuse,
El n'a que rougeur seulement :
A sa couleur sa bonté ment ;
Elle porte couleur safistre,
Si n'aura jà croce ne mistre ;
Mès Biaune sera couronnée
Por ce qu'elle est du pappe amée.
Et qu'es-tu, de la Rochelle
Qui n'est gracieuse ne belle ?
Por Dieu, Sire, que l'en la monstre !
Cil Lombart en font leur composte ;
Fisicien en ont à faire
Por scirop et buvrage faire ;
C'est chose emmiellée et non pure.
De chose composte n'ai cure,
Mès vins qui simples est de soi
Et fors puet estancher la soi,
Comme moi, qui sui roi et prince,
Car touz les boiax je reteince,
Par mon goust et mon arouser
Fas gens dormer et reposer.
Rochelle fait faire tonnerre ;
Mès je sui cler saillant en voire,
Fins, fres, froit, sade, fremiant,
Sasfrés, savoureus, et friant.
Que me puet-on plus demander ?
Se sui rois, si puis comander.
En voire ou en vessel d'argent
Me puent boire toute gent,
Et ausi en hanap doré
Sui-je prissié honnoré ;
Et Biaune ausi y est béue
Et à grant joie recéue,
Mès jà ne sera en vessel
Rochelle, tant soit bon ne bel,
Qu'el ne soit laide et obscurcie.

* * * * *

Por mes compaignons et por moi
Qui sont venus avecques moi
Tout ce vous ai-ge recité ;
Et si le juge en verité,
Por ce, que qu'an doie avenir,
Nous vueillez en bon droit tenir ;
Car se raison ne nous est faite,
Mainte fort lie en sera traite.
Je le vous di et bien l'oés,
Procureur sui avoués."
Lors vin de Saint Jouan parolle
Ce qu'il ot apris à l'escolle :
" Vin d'Aucuerre avon entendu
Qui moult haut a son arc tendu
Et se vente de sa folie
Qu'il fait et de sa musardie ;
Quar ceus qui de lui vont buvant,
Si comme il dit, va decevant
Et les enteste et les asomme.
Ce n'est mie fet de preudomme,
Ne n'on ne le doit pas prisier
De ce qu'il fet la gent noissier.
Quant au chief et au cors mesfait,
Il ne doit mie par tel plet
Honnorez estre ne prissiez ;
Mès en doit estre desprissiez ;
Quant proposse sa deshonneur,
Recevoir ne doit pas honneur,
N'estre n'en doit oïz à court.
Ce vous dis-je à brief mot et court :
Je sui de bonne atrenpeure
Tieus est l'estat de ma nature
A nuli ne fais maisement
Qui me prent resonablement.
Des vins blans n'est-on pas meillour ?
J'ai force, bonté, et coulour ;
Ma couleur tieing toute ma vie :
Vin d'Aucuerre, vin tost roussie ;
L'en me puet toutes pars mener
Et sans honte demener.
Me garde l'en .ix. ans ou .x.
L'en m'a bien esprouvé jadis ;
Mès vins d'Aucuerre tart dechiet,
De sa bonté ainsi li chiet :
Si di ce pour moi et l'arguë,
Que li vins qui ne se remue
Est meilleur et plus covenable
Que celui qui n'est pas estable.
Vin de Gascoigne, sa colour

N'est pas de petite valour ;
Les autres vins fet honnorer,
Quant de soi les veult coulourer :
Force donne, aide, et confort,
Et d'un vin foible fet .i. fort.
Il a de vin plaine sustance ;
Il nourrist sans faire grevance :
Aus testes est bons et au flanc.
Et du rouge y a et du blanc ;
Chascuns bonne nature engendre ;
Si doit-on pour eulz le droit rendre.
En nul temps ne en mule seson
Il n'est nulle comparoison
De Clameci contre Gascoingne,
* * * * *
Et Nevers n'est c'une fussée ;
Gascoingne est une grant contrée
Qui mains lieus honneure souvent.
Clameci n'est qu'un pou devant ;
Gascoigne est par terre et par mer ;
Largement la doit-on amer,
L'an l'a bien partout esprouvé :
Gascoingne a l'en partout trovée.
" Avecques à tort a repris
Rochelle, qui tant a de pris
Que l'en la va de partout querre ;
Chascun si l'enclot et l'enserre.
Car il n'est pas á garçonner
N'en ne la doit q'aus bons donner ;
Elle cure cors et netie
Si qu'il n'i demeure pontie,
Mauvès vent, mauvèse fumée :
Bien a sa bonté esprouvée ;
Elle tient le cors sannement
Presant en son fet hautement.
Par les grans seignors l'en salache ;
Elle est du lignage Garnache,
Qui est un des grans vins du monde ;
Il n'est qui contre li responde,
Et celle est savoureuse et sade
Dont elle gart le cors malade.
En fait-elle pour ce à blasmer ?
Nannil ; miex l'en doit-on amer.
Cras vins, aspres, ruides, et gros
Doivent-il avoir pris ne los ?
Nannil ; mès ceus qui doucement
Entrent et profitablement
Euvrent, doivent le jor avoir
Devant toutes gens de savoir.
Me nul sages home de valeur
Ne doit jugier selon colour ;
Et la couleur c'on a véu
Est-on bien souvent decéu :
Des iex ne boit-on, mès de bouche.
Or te tourne, Aucuerre, or te couche,
Qui fet doloir et cors et teste,
Et les courrous et les tempestes :
De toi ne doit-on faire conte ;
Tu fés les gens aler à honte.
Par ton mal, par ta mauvestié
Fés-ta mainte gent dehetié ;
Mès qui veult bien sentance rendre,
Il doit à verité entendre :
Por ce requerons orendroit
Sus ce que l'en nous face droit
Et que par droit l'en i regarde ;
Quar il nous plest et si nous tarde
Que la sentance en soit donnée
Et la cause içi terminée."
Endementres que propossoient
Et que sentance requeroient
Vin de Saint Porçain est sailli
Et durement les asailli,
Et à toutes les .ij. parties
A commancié grant envaies ;
Et dit : " Foi que doi Saint Antoine !
Plet fetes de la chape au moinne :
N'à vous, n'à vous n'en est l'onneur,
Mès à moi, qui sui le greigneur
Des vins et li plus reclamés
Et des greigneurs seigneurs amés.
A la court de pappe et de la France,
Sus tous vins ai-ge l'audience ;
Se l'on a donné la couronne,
Force ai sustancieuse et bonne
Dont je fas les gens lessier

En joie et en feste drecier ;
Car je sui nez de bonne branche
Qui n'est trop rouge ne trop blache.
J'ai la bouche, j'ai la couleur ;
Nus homs ne puet trover meilleur.
Œil de perdris, c'est mon viaire ;
A meilleur couleur ne puie traire.
Que me puet-en plus demander?
Toutes tables fis amender ;
Je sui bel, bon, et gracieus,
Je fas rire et cuer et euls :
De ce ne me pué nus desdire,
Et au royaume et à l'empire
Sui-je des greingneurs connéu.
Chascun le set qui ma béu,
Que touz jours ainsi ai esté
Que j'ai la souveraineté.
Se nul m'en vouloit desmentir,
Mon pouvoir li ferai sentir ;
J'ai voisins, amis, et parens,
Qui de ce me seront garens.
Dieu d'amors, vous le devez croire,
Quar la chose est partout notoire,
Et d'autre que vous le savez,
Qui sovent de moi but avez.
Por ce nommés sui Saint Porçain,
Car je sui saint, bon, cler, et sain."
Quant vin François a ce oï,
Ne s'en est pas moult esjoï ;
En place saut, et recommance
A demener grant noise et tence ;
" Trop," le dist-il, " sui esbahis
Qu'entre vous vins, en mon païs,
Devant moi et en ma presance
L'onneur voulez avoir en France !
Mès soit ou ne soit vostre pois,
Vo reson ne valent .ij. pois.
Por home tenir fort et ferme,
Et droit et raison nous aferme
Que toutes choses sont criées
De Dieu faites et ordenées ;
Ceste raison ai amené,
Car je sui trop miex ordené,
Et la force ai miex atrempée,
Resonnable et amesurée,
Delicieus goust et saveur
Plus que qui veult avoir honneur.
Chascun me desirre à tenir,
Qar je puis trop miex maintenir
Cors en senté d'omme et de fame ;
Qar je fas ce porquoi sui fet,
Sans à nului faire mesfait.
Chascun veut santé, pes, et joie,
Et je ces .iij. choses envoie :
Sencté, pes, et joie à tous temps
Fais, et li autre font contens ;
Si ne doivent estre honnoré,
Mès de tous doi estre ennoré
Quant leur foles iniquités
Amende ; moi la digneté
Apartient, l'onneur en demende ;
Quar leur maus par mon sens amende :
Sus ors resons doit prendre.
Bien le m'aideront à desfendre
Tuit cil vin qui sont mi voisin,
Freres, oncles, parant, cousin."
Quant l'iaue a entendu le plet ;
" Sire diex d'amors, s'il vous plest,
Oiez-moi et faites raison.
Grant noise a en ceste messon
De ces vins, de ceste descorde ;
Il ont bien gaaingné la corde
Par leur mauvestié, de grant temps,
Il font et noisses et contens,
Omecides et roberies ;
Et assés de ribauderies ;
Assez font nestre de difames,
Prendre les filles et les dames
A bonne gens et à preudommes,
Et despendre d'argent grant somme,
Et riches povres devenir,
Et souvent en honte venir
A mourir de mauvesse mort ;
Mait preudomme par vin son mort,
Et en sont devenus à honte,
Et encor de moi ne font conte

Ne ne me daignent reconnoistre ;
Et si ne puent sans moi nestre
Ne venir à frutefiance,
Et me laissent par leur bobence,
Et par eulz sui-ge desprisée.
Jà par moi n'iere commenciée,
Ne sera, noisse ne mellée,
Nomme occis ne fame craventée,
Ne riches povres ne sera ;
Jà par moi mal ne se fera.
Les cors et les dras je netie
Et par moi le blé frutefie.
Les arbres et les prés arouse ;
Qui que de terre ist me goulouse.
Je fas moulins meudre à pooir,
Je fas poissons cuire et laver.
Tel office ai et tel mestier,
Que chascun a de moi mestier.
Je porte nés, dromons, et barges,
Qui sont belles, grandes, et larges.
En moy prant-en maint bon morsiax,
Harens, poissons, et cras oissiaus ;
De moi sont li potages cuit.
Qui n'a du vin, si com je cuit,
Puet bien de moi boire à son aisse.
Il n'est riens qui n'ait grant malaise
Se je li fail à son besoing.
Par tout le monde, près et loing,
Et gens et bestes mors seroient,
Se de moi secouru n'estoient,
Et pour ce garde vous prenez
Que leur folies ne prenez
Et leur orgueil vueilliez abatre ;
Devant vous se veullent esbatre :
N'est-ce bien grant possession
Quant de moy ne font mencion ?
Sans moi nus homs ne porroit vivre,
Cil sont fol et mauvés et yvre,
Qu'il les crient, n'en doubtés pas ;
Il en vendront du trot au pas,
Si devés leur orgueil refraindre :
Le mal ont ; n'en ne les doit plaindre,
Car qui le mal fet et presante,
De tel los doit avoir tel vente
Et de si haut si bas venir.
Les terres doit-on maintenir,
L'en doit les humbles eslever.
Et l'orguilleus mauvés grever.
Sus ces resons que je propose,
Rendez-moi droituriere chose
Et ma grant souverainneté ;
Ainsi com tous jours ai esté,
Moy teingniez en juste sesine,
Quar reson et droiture s'i encline."
Quant li diex d'amors la novelle
Oy, son conseil en apelle,
Vin Grec et le vin de Grenache ;
De leur conseil point ne de cache.
Vin de Chipre et vin muscadé
Y vindrent quant furent mandé,
Et vins Rinois qui là survint,
Au conseil estre li convint,
Por ce que touz seul ne fu mie,
Soupeçon ausi de partie
Ne par de çà ne par de là,
Le dieu d'amors les apella ;
Toute la cause adonc leur monstre ;
Sur ce plet grant chose monte,
" Ceans a grant foison de vins ;
Ce poisse-moi quant je i vins.
S'il se fussent entre-tuez,
J'en fusse moquiez et huez
De chascun qui siet sus son sueil.
Se je de vous n'ai bon conseil
Trop mal s'en yra mon afaire
Je ne cuidoie avoir à fere
Qu'à .ij. parties seulement,
Or faut fere à tous jugement ;
A fere à Saint Porçain avons
Dont la bouche souvent lavons,
Quar il est moult meschans amis,
Et je n'ai mestier d'anemis.
Se je vueil faire son vouloir,
Li autre me feront doloir ;
Et d'un autre, certainement
Vin François parle sagement,
Et si est en sa seignorie,
Dont il aura plus fort partie

Et miex en sera deportez ;
Biaus Seignors, se ne confortez
Et conseillez en verité
En ce cas de pesibleté ;
Car je vous di en vous créant
C'est ce qui plus m'en espovente.
Ne merveilles n'est, ce me semble,
S'appellé vous ai ensemble.
Donnés-moi conseil avenant,
Grant mestier en ai maintenant ;
Et de l'iaue que je dirai,
Ne comment iaue partirai."
Tout ainsiques c'est conseilliez ;
Le conseil fu lors esveilliez,
Qui bonnement le conforta,
Et tel conseil li raporta,
Comme porvéu bien et gent :
" Sire, ces vins sont moult grant gent :
Moult de manieres de vins sont,
Qu'au departir se combatront,
Et la guerre trop grevera
Qui tost ne les acordera ;
Et pour ceste guerre achever,
Veil leur entr'eus pès ordener ;
Car s'entr'eus ne faites acort,
Vous n'aurés vin foible ne fort,
Mès à tous jours seront sechiez,
Et se seroit moult grant meschiez ;
Ce seroit au païs la mort.
Bon compagnon seroient mort
Quant vins ne porroient venir,
Et pour vous en estat tenir,
Devez l'iaue avoir à amie :
Vivre sans lui ne poez mie ;
Par li vous vient toute richesce,
Honneur, valeur, pris, et noblesce,
Tout avoir, toute manentise.
Por ce la tenez à franchisse ;
Quar sus tous a force et poisance.
Avoir devez en li fiance,
Quar il n'est riens où cil s'enbate
Que ne mete jus et abate.
Il n'est vin, tant soit fort u monde,
S'el s'i met, qu'il ne l' confonde ;
Por ce li grant et li meneur
La doutent et portent honneur ;
Et d'autre part, se vin par nage
Ne venoit, ce seroit la rage :
Trop en avons defaut éu,
Dont le païs est decéu.
Puis que mestier avez de ceus,
Metés pès et acort entr'eus."
Tout ainsi le conseil li dist,
Li diex d'amors li a lors dist :
" Venez avecques moi tantost,
Lassus u palès." Ci fist tost
En la sale en est retornez
Où noblement fu atornez ;
En haut s'asist en sa chaiere,
Son conseil fist près de li trere ;
Si les appel en ceste guisse :
" Seigneurs, à vous tous redevise
Que tous pains sont bons et tous vins.
Vous estes parens et voisins ;
Si ne devriés à nul temps
Avoir ne courrous ne contens.
Je di, et si est ma raison :
Chascun est bon en la seson ;
Et si vous di en loiauté
Que chascun s'especiauté
A de bonté qu'autre n'a mie ;
Si n'en devez avoir envie.
Et bon vin souvent moult bien faut
Se dont .i. autre n'a defaut ;
C'est selon les complecions
Et des gens et des regions.
Des vins chascun est bon sanz doute,
Qui en temps et par droit en goute :
Chascun a son especial,
Mès l'iaue a .i. droit communal :
Partout s'espant, partout se met ;
De toutes choses s'entremet ;
Chascun en a nesesité.
Por ce est-il droit equité
Qu'en ces lieus soit bien gardée
Et de tous estas honnorée.

Or soiez ensemble aliez
Et em pez reconsiliez ;
Car quant à verité retraire,
Tous estes bons et nescesaire
Chascun de vous en sa seson.
Entr'amez-vous, seignors baron ;
Tous em pès comme amis serez,
Et en joie ensemble vivrez."
Li vin qui cest acort oïrent,
Pès et amour ensemble firent,
Et puis ont sans iaue béu :
Ainsi fu leur contens chéu.
Plus s' entr' amerent que devant :
De pou de pluie chiet grant vent.

Explicit la Desputoison du Vin et de l'Iaue.

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2. *Spanish, perhaps of the Seventeenth Century.*

[From a printed copy, in the British Museum, without date, but apparently printed early in the eighteenth century.]

Nuevo y curioso Romance, en que se refiere el pleyto y pùblico desafio que tuvo el Agua con el Vino, para saber qual de los dos era de mayor utilidad y provecho.

En tiempo del Rey Perico,
año de Maricastaña,
quando andaba por el mundo
Don Quixote de la Mancha
deshaciendo à sangre y fuego
quantos tuertos encontraba :
siguiendo sus aventuras
el discreto Sancho Panza,
pareciò en su tribunal
una querella extremada,
una fuerte controversia,
que huvo entre el Vino y el Agua.
El Vino estaba quexoso,
y decia en voces altas :
" aqui de Dios, y del Rey,
no hay yà Justicia en España ;
si la hay, còmo se sufre
que à mì me quiten la fama,
siendo yo, por mi valor,
digno de eternas guirnaldas ?
Siendo el Rey de los Licores,
que cria la tierra basta,
quieren casarme por fuerza,
y mezclarme con el Agua ?
con el Agua, que es licor
donde se mean las ranas,
y otras muchas sabandijas,
tan inmundas, como malas :
què hijos podràn nacer
de estas bodas desdichadas
sino males entripados,
tristezas, iras, y rabias ?
Y toda la culpa desto,
no se la daràn al Agua,
solo à mì, que soy Cabeza,
como Adan con la Manzana.
Yo honro con mi presencia
las mesas y las viandas
de los principes mas nobles,
y los mayores monarcas ;
yo alegro los corazones,
doy buen color à la cara,
engendro buenos humores,
y hago la gente estar sana.
Soy leche para los viejos ;
para los mozos triaca ;
para los muchachos, pan ;
para el enfermo, substancia ;

para el casado, fomentos;
arrebol, para las damas;
para el flaco, fortaleza;
para el valiente, arrogancia;
para los ricos, regalo;
para los pobres, vianda;
al pregrino, sustento;
y al tabernero, ganancia.
Yo soy el que en los combites
siento la primera basa;
y si acaso falto yo,
todo lo demàs es paja.
En ellos doy à las gentes
diversiones sazonadas,
formo titeres y juegos,
volantines y mudanzas.
Hago de un candil, cien luces;
de una luz, mil luminarias;
de una aguja, hago un alfange;
y de una pica, cien lanzas.
Todo el mundo me celebra,
sus naciones me hacen salva;
tengo en Flandes, señorìa;
tengo merced en España;
en Francia, tengo excelencia;
alteza, en toda Alemania;
serenissima, en Suecia;
y majestad, en Bretaña.
Los Moscobitas me adoran;
los Tudescos me proclaman;
los Ingleses me conducen;
y los Olandeses me aman.
Quien hay que no me celebre,
por mis virtudes tan raras?
Todos me estiman, y en todos
hago efectos de importancia.
Soy balsamo para heridas,
y en toda suerte de llagas;
en dolores de cabeza
soy medecina aprobada.
Curo los ojos y oìdos;
las encìas ulceradas,
conforto la dentadura,
sano de mal de garganta,
el estomago consuelo,
alivio el dolor de hijada:
soy oleo para el de piedra,
recreando las entrañas.
Quito la melancolìa,
y tristeza demasiada;
qual fue la que padecìa
una muy principal Dama.
Esta, no hallaron remedio
para poder alegrarla,
ni con costosos cordiales,
ni con saraos y danzas.
Hasta que Pedro Ximenez,
con unas, dos, ò tres tazas,
que un almacen Malagueño
franqueò de sus tinajas,
la dexò tan jubilosa,
alegre, y regocijada,
que olvidando su modestia,
comenzò à dar carcajadas,
a repicar castañetas,
y à decir en voces altas:
ay, que me llevan al cielo,
vestida, alegre, y calzada!
En fin, yo consuelo al triste,
que es obra piadosa y santa;
y aunque no visto al desnudo,
le hago despreciar la escarcha.
En las bodas de Canaà
quiso introducirse el Agua,
y Cristo la bolviò Vino,
porque el festin no se aguàra.
Allà en la ultima cena,
quando el amor que abrigaba
en su pecho el Redemptor
rompiò los diques del alma
queriendo sacramentarse,
para que su Esposa Santa
gozasse en este destierro
su presencia soberana,
solo tomò Pan y Vino,
para una cosa tan alta,

que es la mayor excelencia,
que de mì cuenta la fama.
De suerte, que solo el pan
pudo, con su buena cara,
competir con mis grandezas
en Mesa tan soberana.
Y por esso dice bien
aquel proverbio de España:
Pan y Vino es media vida,
la candela es lo que falta.
Otro dice: Pan de ayer,
y Vino de cien semanas,
hacen vivir mucho tiempo,
y tienen la gente sana.
Y tambien dicen los viejos:
que es el Vino una triaca,
que en el verano refresca,
en el Otoño restaura,
en el Invierno calienta,
en la Primavera evaqua
todos los malos humores;
mas siempre ha de ser sin Agua;
que por esso dice un texto:
dueleme el pecho con Agua,
y en bebiendo Vino puro,
quedo como una manzana.
Estas, y otras excelencias,
que fuera largo el contarlas
estan pidiendo justicia,
siendo mi justicia clara.
Castiguese à mi enemigo,
como cosa despreciada,
sin sabor, olor, ni gusto;
ni ser bueno para nada.
Yo tengo hermoso color,
mejor olor y fragrancia,
pues el sabor, que lo digan
quantos me gustan y tragan.
Arrojad el Agua allà
à ser facistol de ranas,
à purificar fregonas,
y à limpiar calles y plazas,
que si sirve en otras cosas,
es menester santiguarla:
y assi dicen: algo tiene,
pues que se bendice el Agua.
Aqui el Vino concluyò;
y haciendo llamar al Agua
para oìrla sus descargos,
hablò en aquesta substancia:
Yo soy aquella princesa,
hija del mayor monarca,
que diò sèr al universo,
y lo sacò de la nada.
Nunca conocì otro Padre;
pues dice la Historia Sacra,
que el Espiritu Divino
andava sobre las aguas.
Esto era en el principio,
y alli fueron apartadas,
unas sobre el firmamento,
donde fueron colocadas;
otras en cavados senos
mandò fuessen congregadas;
à las quales llamò Mar
de sus grandezas el mapa.
Aqui de mis excelencias
comienza la historia rara,
pues las aves y los peces
fueron criados del Agua.
Con que todos los provechos,
y regalos, que se hallan
en tantos pescados y aves,
son privilegios del Agua.
Quien mira à tanta copia
como à essa region vaga
del ayre puebla, que no
cante à Dios mil alabanzas.
Quien no se admira de vèr
en los mares, y sus playas,
tanta variedad de peces
de que està poblada el Agua?
Pues si miras en la tierra
tantos arboles y plantas,
tanta variedad de yervas,
tantas frutas sazonadas,

tanta multitud de flores,
de simientes la abundancia,
tanta copia de animales,
tantos bueyes, tantas bacas,
tantas mulas, tantas yeguas,
tantas ovejas y cabras,
todos viven à dispensas
y beneficio del Agua.
Còmo se crian las yerbas?
y como crecen las plantas?
como viven los ganados?
como la tierra se labra?
como el hombre se alimenta?
como comercia y contrata?
como el trigo se sazona?
como se muele, y se amasa?
Cierto es, que para esto
es tan necessaria el Agua,
como enseña la expèriencia
el año que viene escasa.
Todo es hambre, todo ahogos,
solo la penuria se halla,
solo los avaros viven,
quando todo pobre clama.
Las ciudades, y los templos,
los edeficios y casas,
no se pueden fabricar
sin el ayuda del Agua.
La sal para los guisados,
y otras cosas necessarias
á la vida, se compone
y se fabrica del Agua.
Muchas provincias y reynos
viven con mucha abundancia,
y no conocen el Vino;
mas no hay ninguna sin Agua.
Y los reynos donde el Vino
se bebe con abundancia,
es donde reynan los vicios,
y se admiten sectas falsas.
Yà lo llora Inglaterra,
yà lo lamenta Alemania,
yà los Suecos lo gimen,
y todo el Norte lo clama,
y por aquesta razon
no ha hecho pie en nuestra España
ha heregìa, porque en ella
se bebe el Vino con Agua.
Y si yo me he entremetido,
ha sido solo con ansia
de evitar ambos excessos,
como el Vino executaba.
Si no, digalo Noè,
despues que saliò del arca,
que porque lo bebiò puro,
fue su inocencia burlada.
Y despues, quando lo supo,
queriendo tomar venganza,
dixo: no se yo còmo lo hiciera
si se huviera echado Agua.
Digalo Loth, pues el Vino
encendiò en èl tan gran llama,
que cometiò con sus hijas
una accion tan mal mirada.
Tambien lo dirà Holofernes,
quando con su misma espada
supo triunfar de èl Judith,
y degollarlo bizarra.
Yo no he menester al Vino
para acrecentar mi fama,
ni para ostentar virtudes,
ni para ser estimada.
Solo pretendo, que entienda,
que le soy muy necessaria,
no solo para criarse
en la uba sazonada,
sino para que su ardor
con mi frio se deshaga:
con mi humildad su sobervia:
con mi simpleza sus mañas.
Tengo yo en toda la tierra
mi opinion muy assentada,
pues soy la que en el bautismo
hago renacer las almas.
Y finalmente, en la cruz
quiso el Supremo Monarca

echar el sello à mi honor,
y dàr realce à mi fama.
De su divino costado,
con su sangre sacrosanta
sallò un arroyo divino
de agua cristalina y clara.
Todas estas excelencias
no me pueden ser negadas,
y assi, pido à tu equidad,
se mire bien esta causa.
Atento estuvo escuchando
Don Quixote de la Mancha
las razones, que en el pleyto
ambas partes alegaban.
Y despues de consultar
à su consejero Panza,
aunque èl no fue aguado nunca,
sentenciò á favor del Agua.
Y el Poeta pide à todos
los de la opinion contraria,
no apelen de la sentencia,
y le perdonen sus faltas.

FIN.

D.—Disputatio inter Cor et Oculum. (P. 93.)*

French, of the Fifteenth Century.

[From the Bibl. du Roi, at Paris, MS. 7388.]

Le Debat du Cuer et de l'Oeil.

En May la premiere sepmaine,
Que les bos sont paret de vert,
Esquels le rossignol se maine,
Quant il a son doulx chant ouvert
Pour resjoir ceulx, qui couvert
Sont en amours de dueil soudain,
Mon plaisyr c'estoit descouvert
Pour aler chasser cherf ou dain ;

Lors je fis par mon veneur mettre
A ung de mes lymiers le trait,
Puis nous alasmes entremettre
D'aler en queste bien à trait,
Pour savoir s'aucun cherf retrait
S'estait en une forest moye,
Où pluseurs ont l'un l'autre attrait,
En laquelle à chassier j'amoye

Nous quismes tant de toutes pars,
Qu'en fin trouvasmes, pour chasser,
Grans cherfs en la forest espars,
Pour leur pasture pourchassier.
Adont je prins à embrassier
Pluiseurs ramseaulx d'olme et d'aubel,
Desquelx pour nous mieulx radressier
Je fit les brisés bien et bel.

Quant ce fu fait, je retournay
Querre tous mes chiens, et revins
Où d'alant maint contre atournay,
Et quant en la forest je vins,

* I owe the transcript of this poem to M. Alexandre Teulet, the editor of the Dispatches of La Mothe Fénélon, 7 vol. 8vo. (under the direction of Mr. Purton Cooper), one of the most important contributions to English history which has appeared for many years; and of an excellent edition of the works of Eginhard, published by the Société de l'Histoire de France.

Ou lit trouvay deuz cerfs somnins ?
Pour quoy fiz sonner les chors,
Et chiens courir plus de six vins
Qui faisaient joyeulx accors.

Car le cuer qu'en dueil on dechasse
Eust en plaisance esté reduis
D'oir les chiens faire leur chasse
Sy proprement estaient duis,
Et tant douls estait leur conduis,
Que leurs tons, qui retentissaient
En le foret, estait deduis
Plus que d'instrumens quels qu'ils soient.

Et en chassant près de ma voie,
Voix femenines entendy ;
Plus doulce oyes n'avoye :
Lors de mon cheval descendy,
Pour mieulx oir et attendis
Tant que leur chansson ot fin prise ;
Et du lieu savoir contendis
Où estoit ceste doulce emprise.

Je feus des dames gracieuses
Recuelly de vouloir parfait,
Qui de flours moult delicieuses
Ung gent chappel avoient fait,
Jamais n'en sera nul si fait ;
Lequel liement me donnerent,
Et lors je me trouvay refait,
Quant ainsy joly m'ordonnerent.

Puis l'une par la main me prist,
Et une chansson ala dire.
Chascune des autres emprist
D'en faire autant, sans contredire,
Si tresdoulcement que redire
N'avoit en leur voix et mesure ;
C'estoit vie pour oster dire
Ung cuer troublé à desmesure.

Ainsi ne se faingnirent pas
A chanter les amans gentils
Qui de leurs yeux, par droit compas,
Croyoient leurs regars soubtis,
Ou ils avoient appetis
D'offrir leurs cuers en bonne entente,
Et estre à servir ententis
Tant qu'amours en serait contente.

L'une hors de la feste yssy,
Et la compaignie eslonga ;
Je ne savoye ce soussy
En elle aucun droit callenga ;
Mais mon oeil grant plaisir enga
En mon cuer à la regarder,
Car de tout annoy le purga,
Pour le toudis joyeux garder.

Ce sembloit ung angle que Dieux
Eust fait du chiel descendre en monde.
On ne pourroit regarder de yeulx
Dame plus gracieuse et monde.
Car comme l'eaue qui suronde
En mer on ne puit espouissier,
Tous ceulz esquels sagesse habonde
Ne sauroient ses biens prisier.

Et sa nonpareille beauté
Mon plaisir toudis contraindoit
A acquerir sa feaulté,
A quoy mon penser contendoit ;
Aussi mon desir n'entendoit
A rien, qu'à la grace d'icelle
Par bonne amour, qui s'acordoit
Que je feusse serviteur d'elle.

Tant serchay que dames grant nombre
Trouvay, d'alès une fontaine,
Soubs ung pin qui leur tenoit ombre ;
Mais ce m'estoit chose incertainne
De congnoistre la plus haultaine,
Tant estoit leur atour notable,

Et doulce beauté très montainne
Sur les autres incomparable.

Et estoient accompaignies
De hommes gentils, bien habilliés ;
Veu n'avoie en compaignies
Plus gayes gens, ne mieulx tailliés,
D'estre prestement conseilliés
De festoyer gens haultement,
Tout les voyes reveilliés,
Et eux contenir gentement.

Assez près je m'aprouchay d'eulx
Et les saluay tous ensemble,
Puis devers moy en vindrent deux,
Qui me dirent : " Sire, il nous semble
Qu'en vous plaisant deduis s'assemble,
Comme apparoir puet par vos fais,
Quant vos corps ne se desassemble
Des chiens, pour la chasse parfais.

" Sy vous prions que venez voir
Les dames et les damoiselles ;
De vous festoier grant devoir
Feront de l'onneur et bien d'elles.
Et pour bien chanter ce sont celles,
Qui sur toutes portent le nom ;
Aussi d'amoureuses nouvelles
Conter elles ont le renom."

Tant de biens on m'en recorda,
Que je feus en joy ravis ;
Pour quoy mon vouloir s'acorda
D'elles aller veoir, cri je vis
Leurs gens corps et amoureus vis,
De Dieu et de dame Nature
En toutes beautés assouvis,
Sur toute humaine creature.

A toutes je feis reverence,
Du mieux que le savoie faire ;
Non mie selon l'apparence
De leur gentil et noble affaire,
Où il n'avoit rens que reffaire :
C'estoit de honneur l'exemple fin
C'on ne saura jà contrefaire
Tant que le monde prendra fin.

Mon cheval lyay à ung arbre,
Contre lequel ma teste mis ;
La terre froide comme marbre
Trouvay, dont de froit je fremis,
Moy complaignant que je tremis
De grace à celle demander,
Qu'à avoir mon oeil m'ot promis,
Quant premier la volt regarder.

De ce penser, qui me sourvint,
Je trouvay m'esperanche estraincte ;
Dont dur gemissement m'en vint,
Car je le trouvay en plours tainte,
Et de dueil asprement attainte,
Pour ce que ne veoye point
Celle, qui ma joy ot destainte,
Et je m'endormis on ce point

Et en dormant plaindre j'oys
Mon cuer, et à mon oel debattre,
Disant: " Faulx oel, mal je joys
De toy, qui t'as voulu esbattre
A faire ton regard embatre
Ou cher vis de le belle née ;
Car jus de moy as fait abattre
Très amoureuse destinée."

L'Oeil.—L'oeil dist au cuer: "A quelle fin
Me dis-tu si honteuse injure ?
Je suis," dist-il, " ton vray affin,
En ma leaulté, je te jure,
Ne croy pas que je me parjure ;
Car onques mal je ne te fis,
Et n'ay doubte qu'on me conjure
De toy grever, soyes en fis."

Le Cuer.—" N'as-tu pas, par doulce aventure,
Choisie, entre les gracieuses,

La plus parfaicte creature,
Qui soit sur toutes amoureuses,
Et, pour ses doulceurs plantureuses,
Sur elle ton regard avoies,
Plus que sur autre des joyeuses
Que belles et bonnes trouvoyes ?"

L'Oeil.—" Cuer, je ne vueil point en my mettre,
Que je n'ay dame véue
En plaisant mentieng entremettre
De parfaitte honneur pourvéu,
Que sur les autres esléue
Pour la plus belle et doulce savoye ;
C'est doncques par toy eschéue
Hayne en moi, qui te desvoye."

Quant elle ot pensé une espasse,
A la feste s'en retourna ;
Et en doulceur, qui toutes passe,
A chanter sa voix atourna.
Mais à chascun pas que tourna
La gracieuse, sans desvoy
De mon oeil, où nul faulx tourna,
Avoit ung amoureux convoy.

Et ains que dicte ot sa chanson,
Ung cherf vint illec, qui sailli
En la fontaine, et par le son
De mon cor mes chiens recuelly,
Desquelx le cherf fu acuelly
Sy asprement en ce pourpris,
Que de pour souvent tressailly,
Pour ce qu'il se sentoit pourpris.

Tous les gentils hommes et dames
Prenoient plaisir à veoir
Chassier les chiens, ausquelx cuydames
Pour le cerf dedens l'eaue avoir.
Mais de tel deduit n'autre avoir
Mon oel tresor ne vouloit faire,
Qui de celle, où tous biens avoir,
Regardez l'amoureux affaire.

Quant le cherf se fut deslaissiés,
De la fontaine s'eschappa ;
Car mes chiens estoient lassés,
Pour quoy nuls d'eulx ne l'atrappa ;
Mais le buisson où se frappa,
Fu de chiens enclos, sans arrest,
Et en courant près s'entrappa
Par les ronsses, en la forest.

J'alay des dames congié prendre,
Et la beste poursuy fort,
Où en chassant senty sousprendre
Mon cuer de triste desconfort.
Je ne savoie quel effort
Avoir povoit, ne quel mesaise,
Ne trouver aucun reconfort
Dont mettre le peusse à son ayse.

Et tant chassay, que je fus serf
De veoir le soleil mucier.
Jà ne veoie chiens ne cherf ;
C'estoit bien pour moy courouchier,
Car la nuit se vint avancier
Sy fort, qu'en ce lieu me perdis,
Et fu contraint pour y couchier,
Où tant qu'il fu jour j'attendis.

Le Cuer.—" Oil, car sur la très bien faicte
De desir le regard trays,
Dont je fus en joye parfaicte
Du plaisir que t'en attrays ;
Car ses biens en moy pourtrais
Et amis que mercy demandasse
Loing de celle te retrays,
Pour ce que d'espoir n'amendasse."

L'Oeil.— " J'ay franchise qu'à mon plaisir
Mes regars, où je veul, t'assamble ;
Dont avoir n'en dois desplaisir,
Ne toy fait au mien ne ressamble,
Combien que demourons ensemble,

Car je suys pour regarder fais,
Et toy, pour amer, sy me semble,
Qu'à moy donner charge meffais."

Le Cuer.—" Comme le fruit ne fructifie,
S'il n'a la challeur du soleil,
Ainsi, je te le certiffie,
Amer ne puis, sans ton conseil;
Car tu ordonnes l'appareil
De me donner vouloir d'amer,
Et ung tour m'a fait non pareil,
Car par toy sens pour doulx amer."

L'Oeil.—" S'à dame regarder j'entens,
Dont tu deviengnes amoureux,
Et d'esperance n'es contens,
Pour quoy tu soyes doloreux,
M'en dois-tu, par mos rigoreux,
Ly villainement reprouchier,
Quant point je ne suis vertueux,
Pour toy de merchy approuchier?"

Le Cuer.—" Tu deusses avoir attendu
Que la bouche eust grace requise,
Et que l'oreille eust entendu
Se je la pense avoir conquise;
Ainsi m'eusses plaisance acquise,
Et je me treuve pourvéu
De douleur, que pour moy as quise,
Et de joie despourvéu."

L'Oeil.—" Ne me chault de nez ne de bouche,
De piets, d'oreilles, ne de mains,
Trop plus à regarder me touche
Les beaulx douls visaiges humaines
Des dames, car en joye mains,
A l'eure que je les regarde,
Et de ce tu n'as valu mains,
Se bien à ton fait tu prens garde."

Le Cuer.—" C'est bourde, faulx murdrier, tu m'as
Feru d'un aspre cop mortel,
Par ton regard, dont je suis mas.
Je ne te cuidoye pas tel,
Car du riche et noble chatel,
De bon confort me deserites;
Par le sacrement de l'autel,
Tu es plus mauvais qu'un herites!"

L'Oeil.—" Je ne suys murdrier et incredulle;
On me trouve toudis leal,
Ne, par tesmoignaige ou cedulle
Monstrer ne me pues desloyal
Vers Amours, à qui suys feal.
Et s'au contraire veuls rens dire,
Ardant Desir, son mareschal,
En fais juge, sans contredire."

Le Cuer.—"Tant qu'est à moy, je suys content
Que par devant lui se recorde
L'affaire de notre content;
Et se ton vouloir ne s'accorde
De congnoistre, que discorde,
Que j'ay à toy, ne me vaulra,
Sans en avoir misericorde,
Mon corps combattre t'en vouldra."

Adont l'oeil au cuer respondy
Que contre lui s'en deffendroit,
Et lors chascun d'eulx entendi
D'aler devant Amours tout droit.
Et quant ils furent là endroit,
Desir, le mareschal d'Amours,
Dist au cuer: " Proposes adroit
Tout le cas de vostre remour."

Le cuer ne prist nuls advocas;
Car son fait mesmes proposa,
Et dist: " Desir, vecy mon cas:
L'oeil, ou quel pluseurs proposa,
Naguerres son regard posa
Souz la belle, où n'a que reprendre,
Par plaisir, qui se disposa

De lui faire ce fait emprendre.

"A cellui regard avoyez,
Amour volt en moy souvenir
Plaisance et Desir envoyer,
Lesquels me firent devenir
Vray amoureux, pour parvenir
En la grace de la très lye,
Ou jà ne pourray avenir,
Dont je suy en melancolie."

Et Desyr, sans faire demour,
Du fait ala dire le voir
A son seigneur et maistre Amour
Qui lui ordonna que devoir
Feist de belle plache avoir,
Pour faire un champ, bien clos de lices,
Et qu'il eust, pour le gaige voir,
Ung hourt preparé de delices.

Lors Desir, comme diligent,
Fist faire un champ de cor en cor,
Pavé de fins tissus d'argent,
A doubles lisses de fin or.
Oncques Nabugodonosor,
Qui sur tous fu ung riche roy,
N'amassa si noble tresor,
Comme estoit ce gentil arroy.

Car ou camp avoit deux entrées,
Faites de jaspre et de cristal,
Par ouvriers d'estrainges contrées,
Où banieres de fin corral
Furent, par art especial,
Toutes fermans à clefs d'ivoire,
Qu'un serorier de Portuigal
Lyma d'une lyme de voirre.

Le hourt d'Amours estoit fait d'ambre,
Fondé de pillers de Caillays,
Où garde-robe, salle, et chambre
Estoient comme en ung palais ;
Les tapis n'estoient pas lais,
Où de la Rose ly Romans,
Pour lire aux amans clers et lais,
Estoit escript de dyamans.

La chaiere estoit moult jolie,
Où Amours devoit estre assis,
De cler bericle bien polie,
Sur .iiij. espreviers d'or massis ;
Et ou dossier estoient six
Escharboucles, fines et nettes,
Plus luisans, dont je fu pensis,
Que ne sont ou chiel les planettes.

Et à l'eure qui estoit prise,
Du cuer et l'oeil combatre là,
Amours, que sur tout autre prise,
De l'ayr en son hourt avala,
Et seoir en son siege ala,
Vestu d'une robe broudée
De perles ; avec cela,
D'esmeraudes estoit bordée.

Le Cuer.—"Et l'oeil m'a mis en ce party,
Car lors qu'il vit que fus attains
De l'amour d'elle, il se party,
Avant qui je feusse certains,
Et de la belle, aux biens haultains,
Je peusse avoir allegement.
Ainsy par l'oeil je suis longtains
De celle, à qui suis ligement.

Et ce grief à la mort me mainne,
Tant doloureusement m'a pris
Desconfort, en son dur demaine.
Ainsi a l'oeil vers moy mesprins ;
Car s'à la belle, de hault pris,
N'eust donné son regart si fort,
Ce dur mal ne m'eust jà pourpris,
Et vesquisse sans desconfort.

"Dont je me complains justement

De l'oeil, et s'en avant voult mettre,
Que mon cas, qui est justement,
En vous, Desir, m'en veul soubsmettre,
Ou en ma loyauté promettre
De lui, present Amours, combatre,
Devant lequel vueilliez commettre
Nostre querelle sans debattre."

L'oeil respondy : " Je n'ay pas fait
Chose, qui soit au cuer contraire ;
Car se j'ay ung regard parfait
En la belle volu retraire,
Le cuer n'en povoit mal attraire,
Puis qu'Amours m'a donné l'office,
Qu'à mon gré puis mes regars traire ;
De lui n'ay autre benefice."

Le cuer replica ce langaige,
Et dist à l'oeil : " Tu as menty,"
Ung souspir en gette, pour gaige.
L'oeil respondy au cuer : " Mais ty,
Et pour ton fait estre amenty,
A bon droit ton gaige recueilly,
Affin qu'Amours soit adverty,
Qu'à tort ton courage m'acueille."

Quant Desir ot oy l'affaire,
En my May jour leur assigna
Devant Amours, et en fist faire
Lettre, que chascun d'eulx signa ;
Car l'un et l'autre en racina
Propos, en lui de maintenir
Son droit, disant : " Desir, sy n'a
Chose que ne veulliés tenir."

Lors Regard, ly heraulx gentis,
Appella l'oeil presentement ;
Qui de venir fut ententis
Armé de douls esbatement,
Sur ung genet de parement,
Qui ne sembloit mie estre las
Couvert de deduit richement,
Et s'espée estoit de soulas.

Cotte d'armes avoit de joye,
Ou figurée estoit leesse
De gens, avoit grande mon joye,
Où furent bel actuel proesse
De port, melodie, noblesse,
De pervenche habilliés tous vers,
Et de margollainne à largesse
Estoient tous leurs chevaulx couvers.

Et si tost que l'oeil approcha
Les lisses, pié à terre mist,
Et d'entrer ou champ s'avancha,
Contre le cuer, comme il commist ;
D'Amour saluer s'entremist
Puis entra en ung pavellon
De flours de glay, qu'on lui transmist,
Qui valloit maint marc de billon.

Et Desir, du champ l'ordonneur,
Fist convenir en la presence
D'Amours, qui de joye est honneur,
Le cuer et l'oeil, plains de prudence,
Et jurer en leur conscience,
Qu'en ce fait chascun avoit droit ;
Que par armes en audience
L'un vers l'autre monstrer vouldroit.

Après, le cuer fist son retour
Vers sa tente, pour reposer
En son siège de noble atour,
Qu'il fist d'esglantier composer.
Et aussi l'oeil s'alla posser
En sa chaiere de muguet,
Où toudis se vouloit disposer
D'estre encontre le cœur au guet.

Et Amours, pour ou champ venir,
Avoit pour escoutes eslictes
Penser, Doulx Espoir, Souvenir,
Et Honneur, en ce fait licites ;
Trestous armés de marguerites,
Ausquels volt faire delivrer

De verd lorier lanches petites,
Pour les champions deseurer.

De sa couronne les florons
Estoient fais de camahieux,
Et de clers saffis plas et rons,
Avoit ses elles en tous lieux
Plumetties de bien en mieux,
Et de tempasses reluisans.
Je croy que les angles des chieux
N'ont point leurs elles si plaisans.

Il avoit ung gracieux circ
De licorne, à deux cordes, faites
D'or de Cypre, pesant ung marc,
Et trousse de flesches parfaites,
Qui ne s'estoient point mesfaites,
Empancés de fins rubis.
Venus les lui donna si faites,
Et ferrées d'aymant bis.

Quant Amours, l'archier noble et hault,
Ot l'arc et la treusse jus mis,
Regard, son amoureux herault,
Trois fois, comme il lui fut commis,
Appella le cuer, qui promis
Avoit de combattre ce jour
L'oeil, qui estoit ses ennemis,
Et qu'en ce ne feist sejour.

Le cuer vint pour combatre l'oeil
Sur ung destrier, couvert de larmes,
Armé de harnois fait de dueil ;
Trois souspirs estoient ses armes,
Pointurés sur sa cotte d'armes,
De gemissemens dyaprée,
Et l'espée, à faire ses armes,
Estoit en tristesse temprée.

Et avec lui vindrent Honneur,
Hardement, Proesse, Valliance,
Penser, Souvenir, et Boneur,
Qui estoient de s'alliance ;
Tous vestus pour sa bienvuellance
De roses vermeilles et lis,
Et portoient par ordonnance
De lavende chappeaux jolys.

Quant à l'entrée de champ vint,
Jus de son destrier descendy
Et à deux genoulx desfois vint,
Devant Amours son corps rendy,
Et après guerres n'attendy
A soy retraire en une tente
Du roumarin qu'on lui tendy,
Où contre l'oeil fut en attente.

Puis Amours, lequel est tant digne
Que nul ne le puet ressambler,
A Regart, son herault, fist signe
Du cuer et l'oeil faire assambler.
Et Regart, sans sa voix troubler,
Cria qu'ils fesissent devoir ;
De quoy se prindrent à trembler
Le cuer et l'oeil, sachiez de voir.

Et le cuer, qui fut appellant,
De sa tente premier yssy,
Qui portoit comme très vaillant
Lance ferrée de soussy.
L'oeil de son pavellon aussy
Partist, en sa main une lance,
Que moult gentement conduisy,
Qui ferré estoit de plaisance.

En branlant sa lance en son poing
Le cuer .iij. fois avant passa,
Où l'oeil ne se tira pas loing,
Ne pour doubte ne despassa ;
Et adonc le cuer compassa
Son gect de lance si apoint,
Que la viesiere trespassa
De l'oeil, dont il fut au vif point.

Quant l'oeil senty enferré,
Roidement contre le cuer vint,

Et premiers qu'il fut defferré,
Sa lance getta ; et avint
Que le cuer recuellie convint ;
Car l'oeil lui fausa une lame,
Et de ce coup, qu'au cuer survint,
Sembla que de lui saulsist l'ame.

Mais il ne se monstra pas lasche,
Car vistement s'espée prist,
Et sur l'oeil, sans donner relasche,
De durs coups ferir entreprinst.
Et l'oeil bon coraige reprinst ;
Car le cuer bouta de s'espée
Contre les lisses, et comprinst
Qu'au cuer feust la force occuppée.

Le cuer, qui se vist en dangier
De par l'oeil estre confus,
Comme très hardy et legier,
Tira sa dague de ressus,
Et fery, dont esbahy fus,
Sur l'oeil de si très forte attainte,
Que du coup en sailloit ly fus,
Dont l'oeil reçu là par contrainte.

Et ainsi qu'ils se combatoient
De leurs dagues par tel couraige,
Que près à terre s'abbatoient,
Dame Pitié, la doulce et sage,
Vint, comme certains messaige,
Devers Amours, ou maint leesse,
Priant qu'il oyst son message
De par Venus d'amours deesse.

Amours lui fist joyeuse chiere,
Et ung bien venant honorable,
Disant : " Pitié, m'ame chière,
Puis que ma mere très loiable
Venus, la deesse amiable,
De venir vers moy vous commande,
Sachiez, que moult m'est agreable
D'oyr ce que par vous me mande."

Et Pitié Amours merchia,
Laquelle à genoulx fu toudis,
Disant : " Très hault seigneur, cy a
Ung debat de deux moult hardis
Champions, en fais ou en dis,
Souverains amoureux, loyaux,
Et de Venus sans contredit
Sur tous bons serviteurs feaulx.

" Car dès que Venus fu créé,
Du cuer et de l'oeil a esté
Amoureusement recréé
Et servie en grant honnesté ;
Ne par autres manifesté
Son hault povoir ne pourroit estre,
Ne exaulcée sa magesté,
Ne son bien et gracieux estre.

" Et pour ce qu'ils sont de sa court,
Vous mande que les renvoyez
Par devers elle brief et court,
Pour du cas, dont sont desvoyés,
Congnoistre, et que plus ne voyez
Leur debat, car à elle tient
Qu'ils soient en paix renvoyés ;
N'à autre le fait n'appartient."

Amours pour rendre obeissance
A sa mere, sans plus attendre,
Accorda qu'elle en eust congnoissance
Du debat, où vouloyent tendre
Le cuer et l'oeil, et fist entendre
Aux escoutes, pour les desjoindre,
Et à Pitié, la doulce et tendre,
Les bailla, pour faire en paix joindre.

Là ils se firent desarmer,
Puis d'Amours vindrent congié prendre,
Qui les charga d'eulx entrainer
Et se gardassent de comprendre,
De debat l'un vers l'autre emprendre,
Pour eschiever hayne amere,
Et qu'ils doubtassent de mesprendre
Vers Venus sa très chiere mere.

Pitié se mist d'eulx entre my,
Et puis les mena par la main,
Disant : " Puis qu'estes avec my,
Je vous feray, avant demain,
Comme s'estiez my germain,
Par Venus mettre en bon accord,
Qui souffrir ne veult, soir ne main,
Que ses gens soient en discord."

Ils arriverent en une isle,
Qui estoit fermée d'un mur
D'ardans brandons par euvre habile,
Pour ce qu'il y faisoit obscur,
Où deux ostriches en l'air pur
Porterent en une litiere,
D'or fin, esmaillée d'asur,
Venus l'amoureuse et entiere.

Je vy la litiere couverte
D'une gracieuse nouée,
Et elle en qui joie est ouverte,
Et plaisance continuée ;
Robe de pourpre avoit neuée
De flambettes et estincelles,
Dont onques ne fu desnuée,
Pour jofnes amans et pucelles.

Quant Pitié se trouva present,
Sa chiere maistresse Venus,
D'un douls salut lui fist present ;
Et dist : " Dame, cy sont venus
Le cuer et l'oeil, qui devenus
Sont l'un de l'autre anemy,
Qu'Amours, qui plus vous craint que nuls,
A de venir vers vous commis.

" Afin que de leurs grant debas,
Comme mandé vous lui avez,
Congnoissez du hault et du bas ;
Car sur lui dominer devez,
Pour ce que proprement savez
Comment l'estat d'amours se mainne,
Et aussi qu'en vous a trouvez
Tous les biens qu'il tient en demainne."

Et Venus, de voulenté franche,
Recuelly les deux champions ;
Lesquelz de combattre à oultrance,
De hardy çuer, comme lyons,
Avoyent leur oppinions,
Se Pitié ne les engardast.
Ausquelx dist que ses accions
Chascun à Venus recordast.

Le cuer se getta à genous,
Et dist : " Venus, dame planiere,
Puisqu'à gré vous vient, que de nous
Sachiez du discord la maniere,
Je, sans parolle mensongiere,
Vous diray la fin où veulx tendre,
Pour ce que bien estes ma mere,
Du fait concevoir et entendre."

Venus volt licence donner
Au cuer, que tout son fait deist ;
Et aussi à l'oeil ordonner
Que sur tout il repondeist,
Et que l'un point ne mesdeist
De l'autre, en sa cause retraire,
Afin que ne l'amendeist
Cellui qui feroit le contraire.

Le cuer la matere entama,
Disant : " Souveraine deesse,
L'oeil que Nature donné m'a
Pour moy mettre en la droite adresse
De trouver soulas et liesse,
A pris plaisir à regarder
La plus belle plaisant jovnesse
Qui soit pour cuer d'amant garder ;

" Et du plaisir qu'il en a pris
J'en ay esté soudainement
D'un amoureux desir espris,
Et Souvenir prouchainement

Se looga en moy plainement;
Aussi fist Penser Amoureux,
Et Espoir souverament
Me tenoit en consort eureux.

" Et depuis m'est trop mesvenu;
Car l'oeil n'a pas voulu attendre,
Que requerir feusse venu
Mercy à la très doulce et tendre;
Ains l'eslonga pour moy apprendre,
Que cellui que est loing de l'oeil,
Est loing du cuer, dont bien entendre
Povez, que je vis en grief dueil.

" Pourquoy, s'il ne l'eust regardée,
Je n'en fuesse mie en ce point,
Et eusse ma joie gardée,
Que je n'ay plus, que trop me point.
Son regard dont fist mal apoint
De voulenté dont ouvrer veult,
Et on dit, nottez bien ce point,
Qu'à l'oeil ne voit, au cuer ne point.

" Et l'oeil est la porte, qu'ouvrir
Ne se doit, pour laissier passer
Nul dueil, pour ma joie couvrir,
Mais pour me garder de casser,
Laissier doit Espoir amasser,
Confort, Joie, et Bonne Aventure,
Pour lesquelx ne se doit laissier
A faire hastive ouverture.

" Et je sens qu'au rebours a fait,
Car il a laissiet plours et plaintes
Entrer en moy, dont suy deffais,
Car souffrir me sont dolours maintes
Qui toudis demourent empraintes
En moy; ce m'est mortel martire,
Sy conclu que par vos contraintes
Je l'aye au champ ouquel je tire."

Adonc l'oeil qui moult s'applica
A trouver ses salvacions,
D'amoureux avis replicqua
Du cuer les proposicions,
Et vis bien à ses accions
Quil avoit esté à l'escolle
D'Amours, lequel d'entencions
Plaisans ses serviteurs escolle.

Et dit: " Venus, dame amoureuse,
Le cuer maintient qu'à lui donnez
Suis, de nature plantureuse,
Et expressement ordonnez
D'estre à toute heure habandonnez
A le mettre en joieuse sente,
Et qu'au fait contraire adonnez
Me suis, dont il fault que dueil sente.

" Je ne me voel pas excuser,
Que je ne soye pour lui fais;
Mais point ne me doit acuser
Que par moy il porte le fais
De douleur, car c'est mes parfais.
Sires, ne faire ne puis rien
Sans son gré, dont se je meffais
La cause vient par son moyen.

" Car ainsi que sonner l'oreloge
Ne puet, sans avoir mouvement,
Tel que l'onneur en elle loge
De moy je ne puis bonnement
Regarder amoureusement,
Se le cuer à ce ne me muet;
Car je ne suis qu'un instrument,
Dont ouvrer à son vouloir puet.

" S'en celle ay dont un regard trait
Par son gré qu'à ce faire m'euvre,
Et qu'à ceste cause ait attrait
Desir, qui d'elle aviez la beuvre,
Et si l'esloenge et [de] duel le ceuvre,
Point ne lui ay quis tel sejour,
Car on dist que le cuer fait l'euvre
Et ce ne fait pas le long jour.

" Sy vous pry, dame, regardez
Les causes, comment je m'escuse,
Et mon loyal droit bien gardez,
Contre le cuer qui vous abuse,
A celle fin qu'ou champ je le use,
Ou à tout le moins qu'il soit pris,
Et mis en prison pour sa russe,
Pugnir, dont vers moy a mespris."

Venus regarda que sans eulx
Ne povoit son regne tenir;
Pour quoy tout le proces des deux
Veult faire escripre et retenir,
Le double, pour les maintenir
San discorde plus sceurement;
Et l'edit d'elle entretenir,
Leur fist faire le sermement.

Duquel fait ils furent content;
Et Venus à tous vrays amans
Et amoureuses leur content
Escript, et leur fist commans
Que chascun d'eux fust affermans
A son sens lequel d'eulx ot droit,
Afin qu'elle fust confermans
La paix entre eulx par bon endroit.

Et que d'oppinion rapport
Veront plus vray sur celles choses,
Il auroit pour vivre en depport
De par elle ung chappel de roses.
Lors prestement trouvay descloses
Les pensées qu'avoye ou songe,
Lequel, sans y adjouster gloses,
Escripsi au net sans mensongue.

Sy pry ceulx où joye s'esbat
Et qui d'amer sont en la voye,
Que du cuer et l'oeil le debat
Chascun endroit soy le cas voye,
Et que s'oppinion envoye
A Venus, et qui le chappel
Gaingnera, Amours le pourvoye
De tous ses desirs sans rappel.

Explicit.

E.—Dialogus inter Corpus et Animam. (P. 95.)*

1. *Anglo-Norman, of the beginning of the Thirteenth Century.*

[From MS. Cotton, Julius A. vii. fol. 70, v°.]

De conflictu Corporis et Animæ.

Un samedi par nuit, endormi en mun lit,
E vi en mun dormant une vision grant;

* It has been thought sufficient to give the four following as the most interesting of the numerous versions of this popular theme. The English version, of which two texts are given (Nos. 2 and 3), is closely translated from the Latin; one is given in the long lines, the other in short, as they are arranged in the original manuscripts. The English version, No. 4,

Ker ce m'esteit viare, que de suz un suare
Estoit couvert un cors e l'ame eisue fors.

is evidently founded upon the Anglo-Norman version, and differs considerably from the Latin. The following list contains all the different versions of the Dialogue between the Body and the Soul with which I am at present acquainted, and will serve to show its great popularity in former days.

1. Anglo-Saxon.—In the Exeter Manuscript, fol. 98, r°. (of the tenth century), commencing:

Huru ðæs behofaþ
hæleþa æghwylc
þæt he his sawle-siðð
sylfa bewitige.

2. Latin.— *Dialogus inter Corpus et Animam*, the poem printed in the present volume. Leyser (Hist. Poet. Med. Æv. p. 997) mentions a *Disputatio inter Corpus et Animam*, in Latin Leonines, preserved in a MS. at Leipzig, and attributed to Robert Grosseteste, and therefore of the thirteenth century.

3. Anglo-Norman.—The version printed above, which is certainly not more modern than the beginning of the thirteenth century. It is written in the same kind of verse as the poems of Phillippe de Thaun, in the first half of the twelfth century.

4. English —The earliest form in which I have met with this legend is represented in a fragment at Cambridge (MS. Coll. Trin. B. 14, 39.) of the beginning of the thirteenth century. All that remains is the following lines. The poem, when complete, appears to have been a mixture of alliterative verses with rhyming couplets, like the Bestiary and the Proverbs of Alfred, printed in the Reliquiæ Antiquæ, i. pp. 170 and 208. The Proverbs of Alfred are found in the same MS.

Nou is mon hol ȝ soint,
ȝ huvel him muit in mund;
thenne me seint aftir þe prist,
þat wel con reden him to Crist.
Afteir þe prist boiþ i-comin,
þe feirliche deit him han i-no ...
me prikit him on wul clohit,
ȝ legget him by þe won.
A moruen boþin sout ȝ norit,
me nimit þat bodi ȝ berit hit ...
me grauit him put oþ ston
þer in me leit þe sinful bon.
þenne sait þe soule to the licam,
wey! þat ic ever in þe com;
þu neldes friday festen to no ...
ne þe setterday almesses don,
ne þen sonneday gon to chu ...
ne cristene werkes wrch ...
neir þu never so prit ...
of hude ȝ of hewe,
þu salt in herþe wonien
ȝ wormes to cheuen,
ȝ of alle ben lot
þat her þe we ... slewe.

In the course of the thirteenth century, was composed the English poem which forms No. 2 of the versions I have printed in this Appendix. Several copies of this poem, written at different periods, and presenting some varieties, are preserved. It may be sufficient to indicate, besides the second copy printed above (No. 3), the copy in the Auchinlech MS. at Edinburgh (early in the fourteenth century)

L'ame estoit essue, ce me ert vis tote nue,
En guise d'un enfant, e faisoit dol mult grant ;

entitled *Disputisoun betuen the bodi and the soule*, and beginning thus,

As y lay in a winteres night
In a droupening bifor the day,
Me thought y seighe a selli sight,
A bodi opon a bere lay.

Two copies among the Digby MSS. at Oxford, one, Digby, No. 102, entitled *Disputacio inter corpus et animam*, and beginning thus,

As I lay in a winter nyȝt
In a derkyng bifore þe day,
Me ðouȝt I se a selly sight,
A body on a bere lay.

The other, Digby, No. 86, fol. 195, v°, beginning thus,

On an thester stude I stod
An luitel striff to here,
Hif an bodi ðat was oungod,
Ther hit lai on ðe bere.

These two are perhaps of the thirteenth century : the latter agrees with our No. 4. Another copy of the fourteenth century is preserved in the Royal Library in the British Museum, 13 A. X. and begins thus,

As I lay in a wynter nyght,
A litel drouknynge befor the day,
Me thoughte I sey a rewely syght,
A body there it on bere lay.

Another copy is preserved in MS. Douce, No. 54, fol. 36, v° (now in the Bodleian Library).

5. GREEK.—Probably of the thirteenth century, in a MS. in Emmanuel College, Cambridge, No. 8 (in Bernard's Catalogue). See the note at p. 95 of the present volume.

6. PROVENÇAL.—*Lou contract del cors e de l'arma*, begun by Peter d'Alveria, and completed by Riccardo Aquiero di Lambesco. (Galvanis, Osservaz. sulla poesia de' Trovatori, p. 296, Karajan, Frühl., p. 159.)

7. FRENCH.—*De le desputison de l'ame et del cors*, in a MS. of the thirteenth century, in the library of the Arsenal at Paris, No. 283, fol. 145, v°. (Monmerqué et Michel, Lai d'Ignaurès, p. 40.) There is an early French version, in a MS. of the Bodleian Library, perhaps of the fourteenth century. (MS. Selden, No. 74, Bern. 3462.) *Le Debat du Corps et de l'Ame*, was printed with the Danse Macabre des Femmes, sm. fol. Paris, 1486, and with Le Miroire de l'Ame, without date, but of the fifteenth century. Brunet mentions an early 8vo. without date or name of place, entitled, *Le Débat du Corps et de l'Ame et la Vision de l'Ermite ;* and says that the poem is contained in several editions of the Danse Macabre and of the Miroir de l'Ame. A modern French philosophical poem has been formed on this legend, entitled *Le Corps et l'Ame*, by M. Franc. de Neufchateau, 1824.

8. GERMAN.— Two versions of the fourteenth and fifteenth centuries, printed by v. Karajan. See p. 95 of the present volume.

9. NETHERLANDISH. — *Van der Zielen ende van den Lîchame*, perhaps of the thirteenth century. Described by Mone, Ubersicht der Niederl. Volksliteratur, p. 279 ; printed by Blommaert, in his edition of Theophilus, Ghent, 1836, and in the Belgisch Museum, 1838.

De petite figure estoit la criature,
E estoit la chaitive tote verte comme chive.
Del cors se complainoit, sovent le maldisoit.
"Cor," ce diseit l'alme, "de toie port male fame ;
Mal los dirai de toi, je sai dire de quoi ;
Kar unc ne fis rien ki me tornast à bien ;
Ne ne gardas ta fei vers Dou ne vers mei ;
Ne unc n'eus amor vers Du tun creator.
Tu eus grant firté, dount jà n'auras santé,
Cum à l'idropicus, et cum il unques boit plus,
E il greinor sera, jà saoul ne sera ;
Unques saol ne fus, touz tans voleies plus,
Cum tu plus avoies ȝ tu plus conveiteis,
E che te faiseit riche tous tans qu'i doies vivre.
Ti per ȝ ti veisim aloent à lor fin ;
N'en avoies poor, einz parnoieis del lor ;
Lor enfanz enplaidoies, ȝ els deseritoies ;
Par itel felenie creisseit ta mavautie,
E cum il plus creisseit ȝ tun cor plus ardeit.
Chaitif maleurez, tant mar fustes vos nez.
Dementens que fus vis unques Dé ne servis ;
Per devant le morir, fust tens de lui servir.
Or as perdu ta vie ȝ la grant mavautie ;
Perdu as le tresor de l'argent ȝ de l'or,
Toi meisme as perdu dolent ȝ confundu.

10. SPANISH. — A version of the fourteenth century, in a MS. of that date in the Escurial. (Karajan, p. 162.) *Dialogo entre el cuerpo y el alma*, a printed copy. (Catalogue des Livres de la Bibl. de M. J. L. D*****, Paris, 1834, p. 74.) There is a copy of the Spanish romance of the Body and Soul in the British Museum, printed in two 4to. leaves, Madrid, 1764, with the title, *Curioso y nuevo Romance, para contemplar en la hora de la muerta, y considerar el gran dolor que siente el Alma quando se despide del Cuerpo, para ir à dàr cuenta estrecha á nuestro Dios y Señor.*

11. ITALIAN.—An imitation, under the title *Contentione infra lanima et corpo*, by Jacopone da Todi, printed in 1490, commencing,

Audite un an tenzione
chen fra lanima el corpo,
bataglia dura troppo,
fina lo consumare, &c.

In this poem the contention is made to take place before the death of the body. (Karajan, Frühl. p. 162.)

12. DANISH. — *En fortabt Sjaels Kjaeremaal over Kroppen*, printed in 1510. (Nyerup and Rahbek, Bidrag til den Danske Digtekunsts Historie, i. p. 130.) There was likewise a SWEDISH version. (See Karajan, p. 164.)

Où sunt ore li denier ki tant estoient chier,
Que soleies numbrer ȝ sovent aconter ?
Où sunt ore li vaissel qui tant estoient bel ?
Ou les copes d'argent por metri le pigment ?
Où sunt ore li beu mantel e li aurien tassel?
E les vaiers ȝ les gris, ȝ les porpre ȝ le bis ?
Où sunt li palefrei, que li conte ȝ li rei
Te soleient doner, por loseinge porter?
Où sunt li bon destrer ? Ne pues mais chevauchir,
Remese en taponnée or gesras en la biere ;
Jà n'en leveras mais, tout i gesras pugnais.
Où sunt ti vestement, ȝ ti bon garnement ?
Chascun de tes amis sa partie en a pris.
Où sunt ore ti boen ami ? I sunt de tei tot departi,
Ton aveir ȝ tun blé en unt ove eus escot porté.
Mal l'ami as-tu, quamt issi l'as perdu.
Quanque tu as gaienez dès l'ore que fus nez,
As perdu en un jor, jà nen n'auras retor.
Touz cil qui unt ravi, ti parent ȝ ti ami,
En feront mais lor preu, fait unt cum li leu
Ki departet la preie, ne lor chaut qui le veie.
Quant il te veient mort, ni unt mais nul resort ;
Departie est l'amor, vers tei en unt haor.
Touz te sunt enemi, jà n'auras mais ami.
Jo n'os à toi parler, ne te voiel encontrer,
Ce que as semez, ce ert ore presentez.
Malvais eut le present, tot le portera le vent,
La semence est faillie, toute est deschartillie.
Tu recheus baptesme par eve ȝ par cresme,
Deable reneas ȝ o Deu t'ajustas,
Mès de cele ajostée fu brive la duré.
Cum tu anceis peut, ȝ tu aperceuz,
Tu guerpis veritez, ȝ amas falsité ;
Dambe-Deu reneias, ȝ arire repairas,
Et mennas tristore, dolente criature,
Plains fus de felenie, ta losenge ȝ t'envie,
Unc la tue luxure ne pot aveir mesure ;
Et cuer avoies fiel, ȝ en la boiche miel.
Quant à home parloies, felenie pensoies ;
Cum tu plus le veieies ȝ plus le deceveies :
Serement ne doutoies, sovent te perjuroies
Trestout à escient, ȝ fesis plus de cent ;
De traison penser ne fu unkes tun per,

Fors Judas le dolent, qui se livra al vent,
Bien deit estre perdu por la mort de Jhesu.
Tant par fu de grant ire, n'est hom qui sace dire ;
Trop eut grant orguil, sachés, que je m'en doil,
Por la toue volenté sui dolenz ⁊ esgaré.
Por ma herbegerie perdrai durable vie ;
Por men malvais ostal, sofrai-je grant mal,
Que jà Deu ne verrai, ne en lui part n'aurai.
Je fui jadiz gente, or sui laide ⁊ dolente ;
Virge fui ⁊ pucele, tu me feiz ancele,
Ce dit sainte escripture, que droit fust ⁊ mesure
Que tu servisez mei, tant cum fui dedenz tei ;
Je deuse regner seur toi ⁊ segnourer,
Tu deusses bien servir à moi ⁊ obeir.
Tu fesiz cum cuvers, ⁊ cum li malvaiz sers,
Qui traist son segnor, si l' met à desenor.
Ne te poi consellier, dolente, ne chastier ;
Quant venis à la mort, à Deu feiz grant tort,
Kar unc ta mauvatie pur Deu ne fu partie ;
As pouvres qui crioient, qui nule rien n'avoient,
Ne volsites douner, touz tens pensaz durer.
Ne poroc si fu doute se il la dounast toute,
Que por la demourance ne preist de vengere sance.
Ce dit Saint Augustin, que malvaise es la fin
De l'homme qui touz tens dort très que il sent la mort,
Cil ne peut repentir très qu'il vient al mourir.
Pur ce te di dolent, perecheuz fus ⁊ lent.
Onkes ne te repentis dementres que fus vis.
Grant force euz de mei, tant com je fui en tei ;
Je te feisse aler ⁊ mager ⁊ parler,
Je te feisse oir ⁊ veer ⁊ sentir.
Prions nos à Dé, li rei de majesté,
⁊ à son fiz le fort, qui nos raieust de mort,
⁊ fu crucefiez pur raiendre nos pechiez,
⁊ osta le forfait que Adam avoit fait ;
Il fu à tort jugiez ⁊ nafrez ⁊ plaiez,
⁊ en sepulcre mis pur salver ses amis ;
De nule creature n'eut Dex si grant cure,
Cum il de nos eut, se li pechiez ne fust
Que nos vers lui feismes, quant nos le guerpismes.
En Deu soumes culpable, quant nos par le deable
Deguerpismes l'amor de nostre creator."

" La toue culpe est viaire, quar tu me faiz faire ;
Mal me feis sentir ⁊ veer ⁊ oir,

ȝ en mal lieu aler, ȝ menconge parler,
ȝ faire lecherie, ȝ croire grant folie,
ȝ d'altrui labor vivre, ȝ estre souvent ivre.
Alme de male part, tant fus de male art,
Tant esteies esprise de male coiveitise ;
Quar unc ne quis mantel, ne precieus vaissel,
Tresor d'or ne d'argent, ne moncheaus de forment,
Palefrei ne destrier, ne alcun douz magier,
Deable ne cremisse, ne jà mal ne soufrisse,
Porpre ne orfin, vigne ne moulin.
Grant honor est el regne, que d'aveir bele feme ;
Nen oi num de felun, alme, se par tei nun.
Fols est qui ce ne veit, ȝ qui ne l'aperceit,
Que jà ne peccasse se tu fuses caste.
Jà peur n'en eusse, ne d'un lieu me meusse,
Ne m'estouvreit mourir, ne mal enfer soufrir,
Jamais ne surrexisse ne paine ne soufrice :
Ka[r] pleust ore à Dé, li reis de majesté,
Que je fusse femier ou argille ou mortier,
Ou autre creature de diverse nature ;
Se Deu nus feist arbre, ou grant perrun de marbre,
Ou poison marage, ou oisæl volage,
Ou beste mue ou ver, que jà ne cremisse enfer,
Ne cremisse deable, ne paine pardurable,
Ne cremisse neent li orrible vengement,
Où tuit li saint angle tremblerunt ȝ archangle,
Plus male creature que autre aventure.
Al jor que resordrum, al deable en irom,
Cil ver ȝ cil jument ne resourdrunt neent ;
Kar toute lor vie est o lor cors fenie ;
Mès je resordrai el, se il ne m'en ert bel,
Male surreccion me donrra passion.
Alme, ce iert par toi qui revendras à moi,
ȝ je serai ostal où soufferras grant mal.
Pleust al Fiz Marie que tu fuses fenie !
Se Deu te fenisset, grant prou à toi sereit ;
Profit seroit à toi ensement comme à moi,
Que je n'en traise mais el puis d'enfer pugnais.
Mès je paroil folie, quar de ceu nen est mie ;
Nostre dampnation ne puet avoir pardun,
Al mortes enemi auris touz tens servi,
Sans fin nos penera, jà merci nen aura.
Je ere jadis ten serf, par toi iere vermef ;
Je ere ton soumier, par toi estei fier ;

Tu estoies ma dame, si me carchas la soume,
Que je ne puis soufrir, le quer me fist partir.
Dès que tu me poigneifs, ȝ tu me semoneies,
Estouveit me troter, ȝ saillir, ȝ treper ;
Trop me karchas le doz, unkes n'en oi repos,
Tant cum amai o toi estre, jamais n'i voldra estre
En la toue baillie, male est ta compaignie.
Trop me feis corteis, par tei fui je malvais.
Grant fu mis parentez, ȝ de riche gent nez,
Por ma nobilitez en oi mult grant fertez ;
Mal ait tel parage dount nus sourt tel damage !
Quant je fui plus puissant, de tant est ma paine plus grant ;
Li riche ȝ li poestif serunt li plus chaitif.
Alme maleuré, dolente ȝ esgarée,
En doulereus desrei esmes, ȝ mei ȝ tei.
Volentiers te ocirreie, se faire le poieie,
Quar tu es achaison de la perdiciun ;
Quant en la alte mer me deus gouverner,
O moi venir à port, por moi garir de mort,
En la sale parfunde en trebuchons souz l'unde.
Or sui de toi tornée, remese est ta pognée."
" Ta paine n'est pas remese, ore est comme la brese.
Dunt est chatif li feuz, jà n'iert mais trovez lieuz.
Plus seche es de cesne, ȝ resembles al chesne,
Que est la alte terre sour tote la forest.
Li piez de lui est pleins, de sus halcent les raions ;
Souz lui ne peut frugier arbre ne enpreignier ;
De souz lui sunt li arbre plus freit que nul marbre.
Jà soleil ne l' verra ne n'eschaufera,
Icel feis-tu, chaitiv, dementres que fus vif.
Li povre cirstien ce sousteneront mult bien ;
Toute sa povre gent meteies à torment ;
N'en aveit un souz tei qui n'eust fain ȝ sei,
Touz les acraventoies ȝ les deseritoies.
Où sunt li eritage dunt lor feis damage ?
Or se funt ti fiez lie, tu en as li pechie ;
Lie s'en font li enfant del patremoigne grant,
Maleuré chaitif, que tu lor conqueis ;
Lie se font del tresor, de l'argent ȝ de l'or.
Or dit li uns ȝ li autres, " nostre pere fu veautres ;
Bien mata ses voisins, vers lui les fist enclins ;
N'i out un tant fier, qu'il ne feist plaidier ;
Grant onnor nus conquist, maint preudhom en ocist ;

Por le honnor qui est ample, parnum de lui essample ;
Querom à nos enfanz honnors autresi granz,
Mal aura li voisiens qui à nus n'iert encliens.
Mut ert riche la dame ki tei peinout la come ;
Or n'at suz cel putein ki enmeist la main.
Quel sunt ore ti oil ù il aveit tel orguil ?
Quant meis ne's poez uverir, ne tei poent servir ;
Lur force est chau, lur clarté unt perdut.
Quel sunt ore ti orelle ? neir sunt à merveille :
Sus cel n'est cel baner, ki tant soust soner,
Sempres esleecie que jà mettreit oie.
Tis nés vult jà purrir, ne purrat meis sentir.
Ta face est mult trublée, tut est desculurée ;
Perdut as la culur, jà n'auras meis calur.
Ta levere e ta gencive est plus bleue que cive ;
E l' palai là dedenz, tei geent là les denz ;
Le guitrun suz la gule est plus engrosue.
Li piet as entenui, ȝ li brat sunt emegrid.
Quel sunt les mains que de mal furent si pleins,
Qui tant beles esteint ȝ tant mal feseint ?
Tut li dei purrirunt, e li ungle en carrunt ;
N'i averat meis anel, ne guant de orpel ;
Nule bone valur, pleins est de puur.
Quel sunt ore li pet ki issi sunt calciet ?
N'i ad ore nul des beaus, ne ne esterunt jameis ;
Remis est li bobans, n'i ad nul decordenuans.
Nul ne veit ti piet de solder ben calceit.
Ta char est apalie, ne auras meis amie
Qui vult à tei parler, ne à tei presmer.
Cil ventre est mut pugneis, jà nen entera meis
Oisel ne peisun, ne char de veneisun,
Ne claré ne piment, ne autre bon present.
Tu gis ore envers, apres devendras verms ;
Grant ert li vermers, plus que .c. miliers
I averas par munceais
Cel vers devendrunt terre, quant finit unt lur guerre ;
Mengerunt tei primer, puis devendrunt femer ;
Kar tute creature reverte à sa nature.
Dès ore me voil aler, ne puis mès çi ester,
El ne vus sai dire, meis mult sui plein de ire.
La meie maleicun tei est cum à felun,
Et cum à traitur, car unc ne n'eus amur,
Ne unc ne guardas fei vers Deu ne vers mei.

Je m'en vai en peine, kar li deable me meine;
En veir fu enfernal averai malveis ostal;
Iloc serai enprise tresque al jur de juise;
Idunc m'en istrai fors, e revendrai à mun cors;
A tei vendrai, caitif, ȝ te recevrai vif;
Ensemble reserum, à juise en irum,
A tel grant jugement ù il tant aurat gent,
Sul cel n'i averat cristien ne Judeu ne paen,
Que de Adam fud ned, que illoc ne seit mandé.
Une voiz descenderat del cel, si sumundrat,
El mund n'i aurat partie ù ele ne seit oie;
Del cel descendrat voz, dirat lur, "Levez sus,
Venez al jugement, li fiz Deu vus atent."
Deu les susciterat, tuz amministrat
Viez humes ȝ enfanz en guise de trente anz.
Mut est grant merveille, jà n'i averat oreille,
En cest secle à dire, que ne seit recuverie,
Ni n'i iert à dire dent, que ne seit al jugement,
Ne li braz ne li pez, que iloc ne seit jugez;
Large poustet ad cil qui les justiserat.
Al jugement el val vunt e bon e mal;
Al senestre partie ert nostre compaignie,
Puis serum al senestre, meis cil serunt à destre;
Cil sunt bonurez ȝ averunt bon luer,
Tel luer en averunt, que jameis ne perderunt.
Li rei ignelement ferat sun jugement;
Iloc ert li fiz Deu en sa grant maesté,
Les bons apelerat, bonement lur dirrat,
" Boneurez gent, ore recevez le present
Que vus est aprestet enceis que fus ned;
Kar quant jo fui entre vus povre ȝ suffreitus,
Vus ne fustes pas lez, einz vus en prist pitet;
Co que me feis, busuinuns quant me veis,
Vus voil guerduner, ne puis pas oblier;
Durai vus pareis cum à mes chers amis,
Si voil que i entrez, que jà meis n'i eissez;
Tel dun vus voil duner, que quer ne pot penser
En la durable vie vus srai compainnie."
A ices dirat, " venez," ȝ à nus, " alez."
El val de Josaphat ert ki nus jugerat,
" Alez, maleurez, mar fustes unches nez;
Alez en fu darable *(sic)* ensemble od le diable;
Cil vus ert apresté enceis que fusez nez.
Kar jo fui entre vus hostes ȝ suffreitus,

Unc ren ne me dunas, ne ne me confortas ;
Enceis me toliez que me dunisez.
Que te direie el que vus fusez ostel,
Es carceres ȝ enfers, e tant nud cume verms,
E nafret e plaet, ne vus prist pietet.
Jo men alai de vus, quant me guerpis al us ;
Jo vus ai guerpi içi à qui vus aveit servi."
Icil ravisable, ço serunt li diable,
Cil vus en porterunt, jà merci n'averunt.
Puis serum compaignum de la perdicium,
El malveis compaignie serum nus saisie ;
Ne purum pas murir, estuverat nus sufrir
Liu qui est durable ensemble od le diable.
Co est par ta folie, Dés li grant tei maudie !"

Içe m'esteit viare, que de suz le suarie
Se parcit le cors e de tot sen cep fors.
Alme que respondeit, ferement li diseit,
" Alme desconseillée, mar fustes unkes née ;
Mar fus unkes née quant issi es dampnet.
Tu m'encusas forment, ȝ jo tei ensement,
De ces pechez enseuz dunt en sumes perduz ;
Del excusatium seit esgardé raisun,
E seit juget à mort ki en aurat greinnur tort.
Jo sui prest à prover, si l'um me velt escuter,
Que nus par ta folie perdum durable vie.
Si tu en as aperte, ço est par ta deserte ;
Si tu es en mal liu mis, si l'as tu deservit,
Ainz de mei i es mise par dreit e par justise.
Si pensas le forfait enz que unches fust fait ;
Kar unches ne fis mal ne peche criminal,
Einz ne seit engingnet que il seit cumencet.
Li engin surst de tei, ȝ la malveise fei.
Tu le mal enginnas, e puis le me nuncias ;
Tu pensas e je l' fis, cume dolenz ȝ entif.
Jà Adam ne pechast, si il ne purpensast,
Si ne fust le serpent ȝ l'amonestement
De la male mulier, ço li fist cumencer ;
Ensement feis tu, maldite seies tu !
Mal conseil me dunastes, là ù mei deseritastes,
De Damne-Deu mun pere, de qui faiture jo ere.
Jo l' recunuseie ben, tu fus plus fel qui autre ren,
La veie mun seinnur deguerpi pur ten amur,
Et à tei liverai ostal à parfaire tut li mal.

Ore me repenterai, si je l' faire purrai,
Le mal que tei plaiseit, faire le m'estuveit ;
E à tut le tun plaisir m'estuveveit *(sic)* obeir.
Ne te poeie guerrer, ne gueres contrarier ;
Kar nient vers tei atensist ma guere, kar tut eres de terre ;
Deu ne fist cors tant cher ci puisse guereer,
Vers sen aspirement, ki de mort le defent ;
Jo fui l'estrument ȝ tu l'espirement.
Quant Deu l'espirat là ù il nus format,
A l'imagene de sei fist Dés ȝ me ȝ tei,
Ensemble nus justat, baptesme nus dunat,
E de sa pieté fumus regenerez.
Diable reneiasnes, ki enginne les almes,
E li primer hume ki forfist par la pume.
Tu me desis, caitive, ne vendras jameis à la rive ;
Chaet es en essil, ȝ en mortel peril ;
Tu blamas le batel, ȝ l'entrer del vassel ;
Plus en es à blasmer, Deu sul guerreer ;
Par malveis esleresman sui liveré à sathan ;
Quant si sui liveret, n'en voldreie estre net ;
Perdut est la maisun par malveise occasium,
Par malveise esguaite est ele issi desfaite.
Mut en fet à blasmer ki à Deu ne volt garder ;
Freinte le unt li larun, n'i ad remis cheverun,
Od lur avultré Dés unt les us desfermez,
N'i ad remis closture, parei, ne cuverture,
Meis tut le unt saisi li mortel enemi,
Le temple Dampne-Dé lur as abanduné.
Maisun fui de raisun, ore sui fosse de larun ;
Jo nen oi ne vei, puis que issis de mei,
Ne engin ne vigur, ne force ne valur,
Quant de mei issis fors jo fui cum li orbs,
Ki tresbuchet el putel quant il pert sun canel.
El putel trebucai, unc puis ne relevai ;
Unc puis ne ere surs, ne jo nen ai succurs.
Tu t'encuses forment, meis nen valt nient,
Ceste desputeisun ne nus fait si mal nun.
Jo di que tu as tort, ȝ que me liveras à mort ;
Les respuns vient de tei que li tort est en mei,
E que sui achaisun de la perdicium.
Vers Deu sulement en seit le jugement,
A icels que il volt die qui s'i ne fine mie.
Kar ore que vus valdreit, s'il vus diseit,

Jà meis pur nul casti, ne li serum ami,
Ne jameis ne l' verum, ne à lui ne apremerum,
N'i ad meis recuverance, venud sunt à la balance,
Plus peise avarice que nul autre vice ;
Par lui sumus vencud ȝ mort confundu ;
Nostre dampnatium ne pot aver pardun,
Almosne de parent ne nus valt nient ;
Ne messe ne matine ne nus ert medecine ;
Si il en funt ureisun, la prud nen averum ;
Almosne ne present ne nus valt nient ;
Li forz reis nus jugerat là ù il nus truvat ;
As mals seruns à enclin, tuz tens l'averum senz fin ;
Jà meis n'en isterum, meis tut tens i sufferum ;
Pur nostre deserte sufferum si grant perte,
Que jà n'averai partie en la durable vie.
La male deseverance nus fait aver pesance ;
Kar ben sai de verité, senz nule falseté,
Ke jà fin n'en aura li lius ki nus arderat ;
El enfernel turment serum durablement ;
Car pur tut le tresor de l'argent ȝ de l'or,
Ki est de orient tresque en occident,
Ne dureit Belzebud l'alme de un perdut ;
Quant ele plus la servi plus li est enemi ;
E greinur turment en ad cil ki ben l'ad servi,
Jà autre guerredun nen averat le felun.
Alme, mut sui plein de ire, mès je ne vus voil maldire ;
Jo ne te dei dire el, meis asez mal en averez ;
Ne nest dreit que tei maldie, ne sai pur quei
Jo te amai forment, ȝ tu mei ensement ;
Pur le ancien amur suffrum grant dolur,—
Mal ait itel amistet pur que sumus penet !"
Ces vers qui çi sunt finiz, trestuz nus unt ben garniz,
Que à Deu ne prometum ren, si tenir ne l' poum ben :
Asez vus unt demustret, quels peines venent par pechet,
E que l'alme en tute guise deit le sun cors aver en justise ;
Kar si le cors la surmunte, en après sufferat la hunte.
Mais ço prium à nostre creatur, que il nus defende nuit ȝ jur,
De la peine ȝ del labor que en enfer sufrent pecheur !—Amen.

2. *English, of the Thirteenth Century.*

[From MS. Laud. 108. fol. 200, v°, in the Bodleian Library, at Oxford.]

Als I lay in a winteris nyt, in a droukening bifor the day,
Vor sothe I sauȝ a selly syt, a body on a bere lay,
That havde ben a mody knyȝt, and lutel served God to payȝ;
Loren he haved the lives lyȝt; the gost was oute, and scholde away.
Wan the gost it scholde go, yt bi-wente and with-stod,
Bi-helod the body there it cam fro, so serfulli with dredli mod;
It seide, "weile and walawo! wo worthe thi fleys, thi foule blod!
Wreche bodi, wȝy listouȝ so, that ȝwilene were so wilde and wod?
Thow that were woned to ride heyre on horse i and out,
So koweynte knit, i-kud so wide, as a lyun fers and proud,
ȝwere is al thi michele pride, and thi lede that was so loud?
ȝwi listou there so bare side, i-pricked in that pore schroud?
ȝwere beon thi castles and thi toures? thi chaumbres and thi riche halles?
I-peynted with so riche floures? and thi riche robes alle?
Thine cowltes and thi covertoures? thi cendels and thi riche palles?
Wrechede, it is now thi bour, to moruwe thouȝ schalt ther inne falle.
ȝwere ben thi murdli wedes? thi somers, with thi riche beddes?
Thi proude palefreys and thi stedes, that thouȝ haddest in dester leddes?
Thi faucouns that were nouȝt to grede? and thine houndes that thou ledde?
Me thinketh God is the to guede, that alle thine frend beon fro the fledde.
ȝwere ben thine cokes snelle, that scholden gon greithe thi mete,
With spetes, swete for to smelle? that thouȝ nevere werere fol of frete,
To do that foule fleys to suwelle, that foule wormes scholden ete?
And thouȝ havest the pine of helle with glotonye me bi-gete,
For God schop the aftir his schap, and gaf the bothe wyt and skil;
In thi loking was i-laft, to wisse aftir thin oune wil."
"Ne toc I nevere wyche-craft, ne wyst I ȝwat was guod nor il,
Bote as a wretche dumb and mad, bote as touȝ tauȝtest ther til.
Set to serven the to queme, bothe at even and a moruen,
Sithin I was the bi-tauȝt to ȝeme, fro the time that thouȝ was born;
Thouȝ that dedes couthest deme, scholdest habbe be war bi-forn
Of mi folye, as it semet; now with thi selve thouȝ art for-lorn."
The gast it seyde, "bodi, be stille! ȝwo hath lered the al this wite,
That givest me these wordes grille, that list ther bollen as a bite;
Wenestouȝ, wretche, thoȝ thouȝ fille wid thi foule fleichs a pite,
Of alle dedes thouȝ didest ille, that thouȝ so litel schalt be quite?

Wenestou nou gete the grith, ther thouȝ list roten in the clay?
They thou be rotin pile and pid, and blowen with the wind away,
ȝeot schaltouȝ come with lime and lyth agein to me on domesday,
And come to court, and I the with, for to kepen oure harde pay.
To teche ȝwere thouȝ me bi-tauȝt, ac ȝwan thouȝ thoȝtest of the qued,
With thi teth the bridel thouȝ lauȝt, thouȝ dist al that I the forbed;
To sunne and schame it was thi drauȝt, til untid and wikkede hed;
I-nouȝ I stod ageyn and fauȝt, bot ai thouȝ nome thin oune red.
Wan I the wolde teme and teche was *(sic)* uvel and ȝwat was guod,
Of Crist ne kirke was no speche, bote renne aboute and breyd wod;
I-nouȝ I miȝte prey and preche, ne miȝte I nevere wende thi mod,
That thouȝ woldest God knouleche, but don al that thin herte stod.
I bad the thenke on soule-nede, matines, masse, and eve-song;
Thouȝ mostist first don othere dede; thou seidist al was idel-gong;
To wode and water and feld thouȝ edest, or to cour to do men wrong;
Bote for pride or grettore mede, lutel thouȝ dust guod among.
Nouȝ mouwe the wilde bestes renne, and lien under linde and lef;
And foules flie bi feld and fenne; sithin thi false herte clef;
Thine eiȝene are blinde and connen nouȝt kenne; thi mouth is dumb,
thin ere is def;
And nouȝ so lodly thouȝ list grenne, fro the cometh a wikke wef.
Ne nis no levedi brut on ble, that wel weren i-woned of the to lete,
That wolde lye a niȝth bi the, for nouȝth that men miȝte hem bi-hete;
Thouȝ art unsemly for to se, uncomli for to cirssen suwete;
Thouȝ ne havest frend that ne wolde fle, come thouȝ stertlinde in the
strete."
The bodi it seide, "ic seyȝe, gas[t], thouȝ hast wrong, i-wys;
A lye wyt on me to leye, that thouȝ hast lorn thi mikkil blis:
Were was I bi wode or weyre, sat or stod or dide ouȝt mys,
That I ne was ay under thin eyre? wel thouȝ wost that soth it ys.
Wedir I ede up or doun, that I ne bar the on my bac,
Als thin as fro toun to toun, als se thouȝ me lete have rap and rac,
That tou ne were and red roun, nevere did I thing, ne spac;
Here the sothe se men mouen, on me that ligge here so blo and blac.
For al the wile thouȝ were mi fere, I hadde al that me was ned;
I miȝte speke, se, and here; I ede and rod and drank and et;
Lodli chaunched is my chere, sin the tyme that thouȝ me let;
Def and dumb I ligge on bere, that I ne may sterin hand ne fet.
I scholde have ben dumb as a schep, or as a nouwe, or as a suyn,
That et and drank and lay and slep, slayn and passid al his pin;
Nevere of catel he ne kep, ne wyste wat was water ne wyn;
No leyn in helle that is so dep; nevere ne wist I of al that was tin."
The gast yt seide, "is no doute, abouten, bodi, thouȝ me bar;

Thou mostist nede, I was with oute hand, and for I was wel war;
Bote as tou bere me aboute, ne miȝt I do the leste char;
Therfore most I nede loute, so doth that non other dar.
Of a wymman born and bredde, body, were we bothe tvo;
To gidre fostrid fayre, and fedde, til thou couthist speke and go;
Softe the for love I ledde, ne dorst I nevere do the wo,
To lese the so sore I dredde; and wel I wiste to getin na mo.
For me thou woldest sumwat do, wȝile thou were ȝong a litil first;
For frendes eyȝe that the stod to, the wile thou were betin and birst;
Or wan thouȝ were thriven and thro, and knewe honger, cold, and virst,
And ȝhwilk was eyse, rest, and ro, al thin oune wil thou dist.
I sau the fair on fleychs and blod, and al mi love on the I kest;
That thou thrive me thouȝte guod, and let me haven ro and rest;
That mad the so sturne of mod, and of werkes so unwrest;
To fiȝte with the ne was no bot, me that thou bar in thi brest.
Gloterie and lecherie, prude and wicke coveytise,
Nithe and onde and envie to God of hevene and alle hise,
And in unlust for to lye, waste, wane, non of thise
That I schal nouȝ ful dere abye, a weyle sore may me grise.
Thou was warned her bi-fore, ȝwat bothe scholden have;
Idel tale held tou that thore, thou sauȝ fete bi-dun in grave;
Thou dist al that the werld the bad, and that thi fleys the wolde crave;
I tholede the and as mad to be maister and I thi slave."

"I wenes thouȝ, gost, the seyned out for to quite the with al,
Thouȝ that was so wordly wrouȝt, to seye I made the my thral,
Ondi nevere on live nouȝt, I ne rafte ne I ne stal,
That furst of the ne kam the thouȝt, abyyt that abyȝe schal!
ȝwat wisti wat was wrong or rith, wat to take or ȝwat to schone,
bote that thouȝ pottist in mi siȝth, that al the wisdom scholdest cone?
ȝwanne thouȝ me tauȝtist on untiȝth, an me gan ther offe mone,
Thanne dudi al my miȝth another time to have my wone.
Oc haddist thouȝ that Crist i-touthe given me honger, vurst, and cold,
And thouȝ witest me that no guod couthe, in bismere ȝwan I was so bold,
That I hadde undernomen in ȝouthe I havede holden old,
Thou let me rekyn north and south, and haven al my wille on wold.
Thouȝ scholdist for no lif ne for lond, ne for non other worldes winne,
Have soffrid me to lein on hond, that havede tornd to schanne or sunne;
Oc for I the so eise fond, and thi wretche with so thunne,
That ay was writhinde as a wond, the fore couthe I nevere blinne.
To sunne thouȝ wistist was my kinde, as mankinne it is al so,
And to the wretche world so mynde, and to the fend that is ore fo,
Thouȝ scholdest er have late me binde wan I misdede and don me wo;
Ac ȝwanne the blind lat the blinde, in dike he fallen bothe two."

Tho bigan the gost to wepe, an seide, " Bodi, allas ! alas !
That I the lovede evere ȝete, for al mi love on the I las,
That tou lovedest me thouȝ le, and madest me an houue of glas ;
I dide al that the was sete, and thou my traytor evere was.
Ho may more trayson do, or is loverd betere engine,
Than he that al is Crist is to, in and ouȝt as oune hyn.
Ay seththe thouȝ was thriven and thro, mittis dedi alle mine,
To porveȝe the rest and ro, and thouȝ to bringe in pine.
The fend of helle that haveth enviȝe to mankinne, and evere hath had,
Was in us as a spie, to do sum god ȝwan I the bad :
The world he toc to cumpaniȝe, that mani a soule haved for-rad,
They thre wisten thi folye, and madin wretche the al mad.
ȝwan I bad the reste take, forsake sunne ay and oo,
Do penaunce, faste, and wake, the fe[nd] seide thouȝ schalt nouȝt so ;
Thos sone al thi blisse for-sake, to liven ay in pine and wo,
Joyȝe and blisse I rede thouȝ make, and thenke to live ȝeres mo.
ȝwan I bad to leve pride, thi manie mes, thi riche schroud,
The false world that stod biside bad the be ful quoynte and proud ;
Thi fleychs with riche robes schride, nouȝt als a beggare in a clouȝt ;
And on heiȝe horse to ride, with mikel meyné in and ouȝt.
ȝwan I bad the erliche to rise, nim on me thi soule kep,
Thouȝ seidest thouȝ miȝtest a none wise for-gon the murie morwe slep ;
Wȝan ȝe hadden set your sise, ye thre traytours, sore I wep ;
Ye ladde me wid oure enprise, as te bothelere doth is schep.
ȝwan thre traitours at o tale to-gidere weren agein me sworn,
Al ye maden trotenale, that I haved seid biforn ;
ȝe ledde me bi doune and dale, as an oxe bi the horn,
Til ther as him is browen bale, ther his throte schal be schorn.
For love thi wille I folewede al, and to min oune deth I drouȝ,
To foluwe the, that was mi thral, that evere were false and frouȝ ;
Thouȝ it dist and I, for hal we wistin wel it was wouȝ,
Therfore mote we kepe ore fal pine and schame and sorewe i-nouȝ.
Theiȝ alle the men nouȝ under mone to demen weren sete on benche,
The schames that us schullen be done ne schuldin halvendel bi-thenke,
Ne helpeth us no bede ne bone, ne may us nou no wyt to-wrenche,
Helle houndes cometh nou sone, for-thi ne mouwe we noyther blenche."
ȝwan that bodi say that gost that mone and al that soruwe make,
It seyde, " Allas ! that my lif hath last, that I have lived for sunne sake ;
Min herte that anon ne hadde to-borste, ȝwan I was fram mi moder take,
I miȝte have ben in erthe kest, and i-leiȝen and i-roted in a lake.
Thanne haved I nevere lerned ȝwat was uvel ne ȝwat was guod,
Ne no thing with wrong ȝernd, ne pine tholed as I mot,
ȝwere no seint miȝte beren ore ernde to him that bouȝte us with is blod,

In helle ȝwanne we ben brend, of sum merci to don us bot."
"Nay, bodi, nouȝ is to late for to preiȝe and to preche;
Now the wayn I sate ȝate, and thi tonge hath leid the speche;
O poynt of ore pine to bate in the world ne is no leche;
Al to-gidere we gon o gate, swilk is Godes hard wreche.
Ac haddest thouȝ a lutel er, ȝwile us was lif to-gidre lent,
Tho that was so sek and ser, us schriven and the devel schent,
And laten renne a reuly ter, and bi-hiȝt amendement,
Ne thorte us have friȝt ne fer that God ne wolde his blisse us sent.
They alle the men that ben o lyves weren prestes, messes to singe,
And alle the maidenes and the wives, wydewes, hondene for to wringe,
And miȝte suweche fyve als is in werld of alle thinge,
Sithin we ne mouwen us sulven schrive, ne schulde us into blisse bringe.
Bodi, I may no more duelle, ne stonde for to speke with the;
Helle houndes here I ȝelle, and fendes mo than men mowe se,
That comen to fette me to helle, ne may I noweder fro him fle;
And thou schalt comen with fleys and felle a domesday to wonie with me."
Ne havede it nou er the word i-seyd, that wiste ȝwider it scholde go,
In a breken at a breid, a thousend develene and ȝet mo,
ȝwan thei haddin on him leyd here scharpe cloches alle tho,
Yt was in a sori pleyt, reuliche toyled to and fro.
For thei weren ragged, roue, and tayled, with brode bulches on here bac,
Scharpe clauwes, long nayled, no was no lime withoute lac;
On alle halve it was asayled with mani a devel foul and blac;
Merci criende lutel availede, ȝwan Crist it wolde so harde wrac.
Some the chaules it to-wrasten, and ȝoten in the led al hot,
And bedin him to drinke faste, and senke abouten him a brod;
A devil kam ther atte laste, that was maister wel I wot,
A colter glowende in him he thraste, that it thoruȝ the herte it smot.
Gleyves glowende some setten to bac and brest and bothe sides,
That in his herte the poyntes metten, and maden him tho woundes wide,
And seiden him, fol wel be lette the herte that was so fol of pride,
Wel he it hadde that men him bi-hette, for more scholde it bitide.
Wordly wedes for to were thei seiden that he lovede best,
A denkles cope for to bere al brennynde on him was kest,
With hote haspes i-mad to spere, that streite sat to bac and brest,
An helm that was lutel to here, anon him kam an hors al prest.
Forth was brouȝt there with a bridel, a corsed devel als a cote,
That grisliche grennede and ȝenede wide, the leyȝe it lemede of his throte;
With a sadel to the mid side, fol of scharpe pikes schote,
Alse an hethele onne to ride, al was glowende ilke a grote.
Opon that sadil he was sloungen, as he scholde to the tornement;
An hundred devel on him dongen her and ther than he was hent;

With hote speres thoruȝ was strongen, and with oules al to-rent;
At ilke a dint the sparkles sprongen, as of a brond that were for-brend.
ȝwan he hadde reden that rode opon the sadil ther he was set,
He was kast doun as a tode, and helle houndes to him were led,
That broȝden out tho petes brode, als he to helle-ward was fet;
Ther alle the fendes fet it trode men miȝte of blod foluwe the trod.
He beden him hontin and blowen, crien on Hauston and Bewis;
The racches that him were woned to knowen, he scholden sone blowe the pris,
An hundred develes racches on a rowe with stringes him drowen, unthanc his,
Til he kome to that lodli lowe, ther helle was I wot to wis.
WȝAN it cam to that wikke won, the fendes kasten suwilk a ȝel,
The erthe it openede anon, smoke and smother op it wal,
Bothe pich and brumston, men myȝte fif mile have the smel;
Loverd, wo schal him be bigon, that hath ther offe the tenthe del?
WȝAN the gost the soth i-sey, wride it scholde, it kaste a cri,
And seide, "Jhesu, that sittest on hey, on me thi schap nouȝ have merci;
Ne schope thouȝ me that art so sly, thi creature al so was I,
Als man that sittes the so ny, that thou havest so wel don by.
Thouȝ that wistest al bifor, wȝi schope thou me to wrother-hele,
To be thus togged and to-toren, and othere to haven al mi wele?
Tho that scholden be for-lorn wretches that tou miȝtest spele,
A! welle! wȝi lestouȝ hem be born, to ȝeve the foule fend so fele?"
Agein him the fendes gonnen criȝe, "Caitif, helpeth the na more
To calle on Jhesus ne Marie, ne to crie Cristes ore;
Loren thouȝ havest the cumpainye, thou havest served us so ȝore;
Tharfore nou thou schalt abye, as othere that leven on oure lore."
The foule fendes that weren fayn, bi top and tail he slongen hit,
And kesten it with myȝt and mayn doun into the develes pit,
Ther sonne ne schal nevere be seyn, hem self he sonken in ther mit;
The erthe hem sulf it lek aȝeyn, anon the donge it was for-dit.
Sou ke parla cely ke ceste avision aveit weu e dit issi:
WȝAN it was forthe, that foule lod, to helle wel or it were day,
On ilk a her a drope stod, for friȝt and fer ther as I lay;
To Jhesu Crist with mild mod ȝerne I kalde and lokede ay,
ȝwan tho fendes hot fot come to fette me away.
I thonke him that tholede deth, his muchele merci and is ore,
That schilde me fram mani a qued, a sunful man as I lay thore;
Tho that sunful ben, I rede hem red, to schriven hem and rewen sore:
Nevere was sunne i-don so gret, that Cristes merci ne is wel more.
Sa grace ly doine Jhesu Crist, ki ce dite de meins escrit
De li server de quer parfit, à tous otreie ly seint espirit.

3. *English, of the earlier part of the Fourteenth Century.* *(A later copy of the same text as the preceding.)*

[From the Vernon MS. fol. 285, v°. in the Bodleian Library.]

A disputacion bytwene the Bodi and the Soule.

Als ich lay in winteres niht,
In a droupnynge to-fore the day,
Me thouȝte I seih a selly siht,
A bodi ther hit on beere lay,
That hedde i-ben a comeli kniht,
And luitel i-served God to pay;
Loren he hedde this lyves liht,
The gost was oute and wolde a-way.
And when the gost him scholde go,
Hit turned aȝeyn and ȝit with-stod,
Be-heold the fleshch ther it come fro,
So serwefuliche mid dreri mood,
And seide, "Allas and weilawo!
Thou fikele flesch, thou false bold,
Whi lyst thou now stynkynde so
That whilen weore so wylde and wod?
Thou that weore and wont to ryde
So hiȝe an horse in and out,
So queynte a kniht and kud so wyde,
As a lyoun fers and proud,
Where is now al thi muchele pride,
And thi leete that was so loud?
Whi lyst thou there so bare thi syde,
Prikked in so pore a schroud?
Where ben now alle thine worthili wedes?
Thi somers mid thi bourliche beddes?
Thi palfreis and thi noble stedes,
That thou aboute in destre leddes?
Thi faucouns that were wont to grede?
And thi grehoundes that thou feddes?
Me thinketh thi good is the ful gnede;
Now al thi frendes ben from the fledde.
Where ben thyne castels and thi toures?
Thi chaumbres and thin heiȝe halle,
That peynted weoren with feire floures?
And thyne riche robes alle?
Thi quyltes and thi covertoures?
That sendel and that pourpre palle?
Lo! wrecche, wher is nou thi boure,
To-morwe schaltou therinne falle.
Where be nou alle thyne cokes snelle,
That scholde go greithe thyne mete
Mid riche spiceries for to smelle,
That thou were gredi for to frete,
To don thi foule flesch to swelle,
That now wole foule wormes ete?
And ine the put and pyne of helle
Mid thi glotenye hast thou gete.
Wher be theose gleomen the to glewen,
Harpe and fithele and tabour bete?
This pipers that this bagges blewen,
And that thou ȝaf the ȝiftes grete,
The riche robes olde and newe,
To ȝelpen of the ther thu seete?
Suche truisours that never nere trewe
Of the hedden gret biȝete.
For to bere thi word so wyde,
And maken of the rym and raf,
Suche gylours for pompe and pride
Largeliche of thin thou ȝaf.
Ac the pore eoden al besyde,

For ever hem thou over-haf;
And ȝif thei comen in eny unryde,
Sone heo weore striken myd a staf.
Of suche pore thou hit nom,
That mony a gloten eet and dronk;
Never ne thouȝtest thow of whom,
Ne ho therfore sarrest swonk.
The riche was welcome whon he com,
The pore was beten that he stonk;
Now is al gon mid Godes grom,
And thou hast, wrecche, luyte thonk.
Of al that thou to-gedere drouȝ,
And were hardore then the flynt,
Suche schul make hem large i-nouȝ,
That thow nevere neddest hit mint;
And thou that madest hit so touȝ,
Al thi bost is sone a-stint;
Ac I mai wepen that thou be louȝ,
For al my blisse is for the tynt.
Thou wrecche that in al thi siht
Neore nevere of worldes wynne sad,
Nou hastou nouthur lond ne lith,
But seven foote, and unnethe that.
Nou sixtou and the sothe hit kith,
Al is loren that thou er gat,
And thou ne schalt never eft be blyth
Of that othur wol make hem glad.
Ac to-morwe whon hit is day,
Out from kith and al thy kyn
Bare schalt thou wenden away,
And leven al this worldes win;
In proud paleys theiȝ thou her lay,
With wormes is nou nomen thyn in;
Thi boure is bult so cold in clay,
The roof to resten on thi chyn.
So feole tyme weore thou thrat,
What thow, wrecche, scholdest have;
And luitel ȝive thou of that,
Theiȝ thon seȝe al thi kun i grave.
Thou dudest al as the world the bad,
And as thi foule flesch wolde crave;
I suffred the, and dude as mad,
To be maister and ich thi knave."
The bodi grunte, and gon to seye,
"Gost, thou hast the wrong, i-wis,
Al the gult on me to leye,
That thou hast thus i-loren thi blis.
Wher was ich be wode or weye,
Sat or stood or dude out mis,
That I nas nevere undur thyn eiȝe?
Wel thou wost that soth hit is.
And thou that were so worthliche wrouȝt,
Thou seidest ich made the my thral;
Ac al that ever the of rouȝt,
Thou hit dust and ich hit hal.
Ne misdude ich never nouȝt,
Ne I ne rafte ne I ne stal,
That arst of the ne com the thouȝt,
Abugge hose abugge schal.
What wuste I what was wrong or riȝt,
What to take or what to schone,
But as thou puttest in my siht,
That al the wisdam schuldest have kone?
Ac whon I dude an untiht,
And eft sones gon me ther of mone;
Thenne leide I al my miht,
Another tyme to have the wone.
Wel ouȝtestou wite wat was my kynde,
As ure eldren weren ar tho,
To be this wrecched word so mynde,
And ever coveyten mo and mo.
Allas! whi neddest thou me bynde,
Whon I wolde to synne have go?
Ac ther the blynde lat the blynde,
In dich thei fallen bothe two.
I scholde have ben but as a schep,
Or as an oxe or as a swyn,
That eet and dronk, lay and sleep,
Slayen and passed al his pyn.
Never of catel nomen no kep,
Ne chosen the water from the wyn;
Ne nou ne scholde in to helle dep,

Nere the wit that al was thyn."
"Careyne unkynde, what hast thou seide?
For evere were thou luther and les,
For to brewe me bitter breid,
And me to puyten out of pees. [seid,
With lime i-wrouȝt, with tongue i-
To harme was thi raple res;
With schome is now thi leete i-leyd,
With serewe me neweth me that mes.
And ho may more tresun do,
Or his lord better engyne,
Then he that al his trust is to,
And mid hym as his owne hyne?
Ever sithen thou couthest go,
Stunten noldest thou never fyne,
Thi self to dihten reste and ro,
And me to purchasen put and pyne.
Ac now mowen this bestes renne,
And liggen under lynd and lef,
And foules flen by feld and fenne,
Sithen thi false herte clef.
Thyn eȝe is blynd and con not kenne,
Thi mouth is doumbe, thin ere is deef,
And thou begynnest thus to grenne,
From the cometh a wikked weef.
Nis no ladi so briht of ble,
That of the weore evel woned to lete,
That o day wolde with the be,
For al the gold thou ever gete.
Unsemely art thou on to se,
Uncomelich for to cusse swete;
Thow hast no frend that nolde fle,
Come thou startlynge in the strete."
"Nai, grimly gost, al the for nouȝt
Mid me to holde chide and cheste,
For clyven most I to thi thouȝt
And bouwen as a bounden beeste,
To don al that the of thouȝt;
Ich was ever at thin heste.
Withstonden the ne dorst I nouȝt,
For mid the weren miȝtes meste.
For as ich was to the i-ȝiven,
And as thyn asse ich the bar,
As mayster over me to lyven,
That wel was of myne wrenches war;
And whon thou heddest me forth dryven,
And i-put til eny char,
Al to thei counseil most I cliven,
As he doth that non other ne dar.
Ac heddest thou, so Christ hit outhe,
I-ȝive me bothe hongur and cold,
And i-tauȝt me that nouȝt me couthe,
But ligge in bisemare so bold;
That ich usede in my ȝouthe,
Hedde ich holden whon ich was old.
Ak thou me lete reyke north and southe,
And haven al my wille in wold."
"A! thou foule flesch, unseete,
Ful of falsnesse and fallas,
That ich the seȝe ever ȝete,
For al my love on the I las;
That thou lovedest me thou leete,
And maadest me an houue of glas;
Ich dude al that the thhouȝte swete,
And thou traytur ever was.
And whon ich bad the schrifte take,
And leven thi synnes ever and o,
Do penaunce and faste and wake,
The fend seide, 'Schalt thow not so,
Thus ȝong thi ryot forsake
To lyven longe in serwe and wo;
Joye and murthe I rede thou make,
And thenke to lyven ȝit ȝeres mo.'
And whon ich bad the leven pruide,
Thyne mony mees, thi semeli schroud,
This wrecchede world the stood beside,
And bad the be ful queynte and proud,
Thi flesch mid riche robes schruide,
Nout as a beggere in a clout,
Ac on heiȝ hors for to ryde,
Mid muche meyné in and out.
Ak whon ich bad the erliche aryse,

And of me taken rihtliche kep,
Thou seidest, miȝtest thou none wise
For thi murie morewe sleep;
And whon ȝe hedden set ȝoure assyse,
ȝe threo traitors, sore ich wep,
ȝe ladde me mid oure empryse,
As the bothelere doth his scheep.
And thi false heyr is now fayn,
Thi feire fe for to under-fo;
Wel is him this day i-seyn,
That luytel good schal for the do:
Nolde he nout nou ȝiven aȝeyn
To bringen us into reste and ro,
Of al that londe a fote or tweyn,
That thou so synfuliche come to.
And thyne executours schul nou seche
Thyn other thing, nou thou art ded,
Al schal geynliche gon to wreche,
Have thei deled a luytel bred,
Uche to pyke that he con skekke,
Scheep or swyn or hors or net;
Ac luytel therof us thar recche,
Sithen we beoth bothe bi-tauȝt the qwed."
And whon the gost mid grisli chere
Hedde thus maad his muchele mon,
The bodi ther hit lay on bere,
An atelich thing as hit was on,
The hed haf up and the swire,
As thing al seek hit ȝaf a gron,
And seide, "Whoder thouȝtest thou fere, [gon?
That were thus freshliche from me
What eyleth the, thou grimli gaast?
That me thus breidest of myn un-hap,
So brothliche as myn herte barst,
The deth so deolfulliche me drap;
I nam nouther furst ne last,
That schal drynken of that nap;
Nis non so kene that he nis cast,
The pruddest may arst kepe his clap.
What breidest thou that I schal rote?
For so dude Sampson and Cesar;
That no mon con nou fynden a mote
Of hem, ne of mooder that hem bar;
Wormes for-gnowen heor alre throte;
So schulen heo myn, nou am I war;
Ther deth so redi fynt dore opene,
Ne may helpe no ȝeyn char.
Ac whon I seiȝ bothe clerk and kniht,
And othur men, bi gates go;
And ich was mon of muchel miht,
And evere wend have dured so;
Hiȝe halles and boures briht
Hedde I maad, with murthhes mo.
Mi dwellyng here so feire i-diht,
That deth hath me thus demed fro;
Mi wonynge here so murie i-wrouȝt
And wende have lyved ȝit ȝeres fele;
Wyde wones and boldes bouȝt,
Mid al that evere I miȝte stele;
Nou wente the world aȝeyn my thouȝt,
And deth, that con so stille stele,
Hath me demed awey with nouȝt,
And othere to welden al this wele.
And ȝif thou wolt me therof wyte,
That bothe schul we ben i-spilt,
Mid thi self scholdest thou furst flyte,
For al was hit thyn owne gilt;
That schewe ich the with wordes luyte,
And with riȝt resun, ȝif thou wilt;
Thou art to blame, and ich al quite,
For bothe schuldestou us fro schome han schild.
For God the schop aftur his schaft,
And ȝaf the bothe wit and skil;
And in thi lokyng al was ich laft,
To wissen after thyn owne wil;
Ne couthe I nevere of wikked craft,
Ne wuste what was good or il,
But as a beest, doumbe and daft,
And as thou tauhtest me thertil.
For ich was be-tauȝt the to ȝeme,
And witles thing as ich was boren,
And set to serven the to queme,
Bothe an even and at moren;

Ac thou that deedes couthest deme,
Scholdest ha ben war be-foren
Of my folye, as hit now seme,
And thus art thow thi self for-loren."
The soule seide, " Bodi, be stille!
Who hath leret the this wit,
To ȝive me this wordes grille,
Ther thou lyst bollen as a bit?
Wenest thou, wrecche, theiȝ thou fille
Mid that foule flesch a pit
Of al that evere thou hast done ille,
That thou so lihtly schal be quit?
Wendest thou thus to geten grith,
Theiȝ thou lyst roted in the clay?
Nath theih thou rote pile and pith,
And blowe with the wynd a-way,
ȝit schalt thou come with lime and lith
Aȝeyn to me at domes-day;
And come to court, and ich the with,
For to kepe ure rihte pay.
To loke seistou weore thou me tauȝt,
Ak sone so thou couthest of eny qued,
Mid the teeth the bridel thou lauȝt
And dudest al that ich for-bed;
To synne and serwe was thi drauȝt,
To serwe and to wikked-hed;
Evere ich flot aȝeyn and fauȝt,
Ac evere thou nomme thin owene red.
Ak whon I spek of soule nedes,
Masse, matynes, or even-song,
Thou mostest arst don othur dedes,
And toldest hit al idel-ȝong;
To river or to chase thou eodes,
Other to court to deme wrong,
Bote for pride or muchele medes,
Luytel good thou dudest among."
And tho the bodi seiȝ the gost
Such deol and such mone make,
And seide, " Allas! my lyf is lost,
That ever I livide for thine sake!
That myn herte anon ne barst,
Whon ich was from my mooder take!
Or ben into a put i-cast,
Mid a tadde or mid a snake!
For thenne nedde I never i-lerned
What was uvel ne what was good,
Ne no thing wrong i-ȝeorned,
Ne pyne suffred, as I now mot,
Wher no seynt mai beode ure ernde
To him that bouȝt us mid his blod,
That we ne ben in this fuir for-brende,
Thorw his merci to don us boot."
" Nai, wrecche, nai, now is to late
For to preye or for to preche;
Now is the wayn riȝt atte ȝate,
And thi tonge hath leyd the speche;
O poynt of ure peyne to abate
In al this world nis non such leche;
That bothe we schullen gon o gate,
Such is Cristes wraththe and wreche.
I may now no lengor dwelle,
Ne stonden heer to spellen mid the;
For helle houndes ich here ȝelle,
And fendes mo then I may se.
That comen to fecchen me to helle;
Ne may I non gates fle: [felle,
And thow schalt comen in flesch and
At domus-day to wone with me."
And as hit hedde thus i-seid,
Nuste hit whodere hit schulde go;
And to him with a lodly breyd
Comen a thousund fendes or mo;
And sone thei hedden on hym leyd
Heore scharpe cloches alle tho;
Hit was in a deolful pleyt,
Reuthliche i-toyled to and fro.
For summe were ragged and tayled,
Mid brode bunches on heore bak;
Scherpe clauwes, and longe nayled;
Nas non of hem withouten lac.
On alle halve hit was assayled
Of mony a devel blo and blac;
Merci criȝinge luitel hym vayled,
Sithen God hit wolde so harde him wrak.
Summe his chekes al to-wraste,

And ȝoten in the led al hot,
And beeden he scholde drynken faste,
And ȝiven aboute him a brod.
A foul devel com ther atte laste,
That was mayster, wel ich wot,
A coltur glowynde in hym he caste,
That hit thorw his herte smot.
Sweordes glowynge summe setten
To bak, to breste, to uche a syde,
That at his herte the poyntes metten,
And maden on him woundes wyde.
Heo askeden him how wel hit lette,
The herte that was so ful of pride;
ȝif he hedde ȝut that men him hette,
For more he moste sone be-tyde.
Worthliche weden for to weren,
Seyden heo that he lovede best;
An hem brunye for to beren
Al brennynge on hym was kest,
With strayte halpes for to speren,
That strayte sat to bac and brest;
An helm that luitel was to heren
Com hym, and an hors ful prest.
He was ther in a sadel slongen,
And scholde to a tornement;
An hundred develen on hym dongen,
Heer and ther he was i-hent;
At uche a dunt the sparkes sprongen,
As a brond that were for-brent;
Mid hote speres was he stongen,
Mid scharpe swerdes al to-rent.
And beeden him for to hunten and blowe,
And clepen Bauson and Beufys;
The bacches that hym scholde knowe,
For sone mosten heo blowe pris;
An hundred racches on a rowe
Driven hym, al unthonk his,
Til he com to a lodly lowe,
Helle hit was ichot to wis.
And tho heo comen to that wikked won,
The fendes casten up a ȝel:
The eorthe openede up anon,
Smoke and smolder up ther wel;
Of the pich and the brymston
Men mihte mony a mile have smel;
Lord, wo is hym bi-gon
That ther schal have the halven-del!
And whon the gost the sothe seiȝ,
Whoder it scholde, hit made a cri,
And seide, "God, that sittest an heiȝ,
Of me thou have mynde and merci;
Ne schop thou me that art so sleiȝ,
And thi creature was I,
As mony on that sitteth the neyȝ,
And that thou hast so wel do bi?
Thow, God, that wustest al be-foren,
Whi schop thow me to wrother-hele,
To ben thus togged and to-toren,
Or for to welden eny wele?
Thulke that scholden han ben loren,
Wel miȝtest thou such werkes spele.
Allas! whi leetest us be boren,
To ȝiven the foule fendes so fele?"
The fendes gunnen aȝeyn to crye,
"Caytif, helpeth the now no more
To clepen on Jhesu ne on Marie,
Ne for to crave Cristes ore;
I-loren hast thow the cumpaynye,
For served hast thou us so ȝore,
Thi ryot thow schalt now abuyȝe,
As othere that leeveth uppon ure lore."
The fendes that of him weore fayn,
Bi top and tayl thei henten hit,
And slongen hit myd a modi mayn
Into the aller deoppeste pit,
Ther never sonne schal be seyn;
Heom self asonken in ther mit;
The eorthe closede hit self aȝeyn,
And the dungoun was for-dit.
And hit was forthe that foule lod,
Faste hit gon neiȝen the day;
On uche an her a drope stod,
For fyn fere ther I lay.
To Jhesu Crist with mylde mod
ȝerne ich clepede, and criȝede ay;
So was I ferd, ich was neiȝ wod,
That heo me scholden have boren away.

I thonke him that suffrede deth,
His muchele merci and his ore,
That saved me from so many a qwed,
A synful wrecche as I lay thore.
Alle synful ich rede hem red,
Heore synnes for to rewen sore;
For nis no synne in world so gret,
That Cristes merci nis wel more.

A! Jhesu, that us alle hast wrou3t,
Lord after thi feire face,
And mid thi precious blod i-bou3t,
Of amendement 3ef us space,
So that thin honde-werk leose nou3t,
In so deolful stude and place;
Ac the joye that thou has us wrou3t,
Graunte us, God, for thyn holy grace.
Amen.

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4. *English, of the Reign of Edward II.*

[MS. Harl. 2253, fol. 57, r°.]

In a thestri stude y stod a lutel strif to here,
Of a body that was un-god, ther hit lay on a bere.
Tho spek the gost wyth drery mod, ant myd sorful chere,
"Wo wrth thy fleyshe, thi foule blod! whi lyst thou nou here?
Ful kene thou were in halle, whil thou were alyve,
False domes deme, chaunge two for fyve;
Falsnesse ant swykedom thou wrohstes ful ryve;
Tharefore pyne stronge maketh me thunne thryve."
Tho spac the body so dymme to that drery gaste,
"Was me noht of synne that byndeth me so faste:
I wende my worldes wynne me wolde ever laste.
The bondes that y am ynne to helle he wolleth me caste."
Tho spak the gost with ryht red soth al to wys,
"Wher ys thi muchele prude, thy veyr ant thi gris?
Thine palefreis ant steden ant al thi purpris
Thou ne shalt with the beren, wrecche, ther thou lis."
Tho saide the body with drery mod, on bere ther hit lay,
"Nou ys come her my deth ant myn ende day,
Bounden am y hond ant fot that y ne may away;
Nou aren mi dawes done, y wende ha lyved ay."
"Thou havest y-lyved to longe, wo wruthe the so suykel!
Ever whil thou lyvedest, fals thou were ant fykel.
Turne ryht to wronge thou lovedest al to mukel;
Pynen harde ant stronge to the bueth nou ful tykel."

" Wrecche gost, thou wen away, hou longe shal thi strist laste ?
Wormes holdeth here mot, domes byndeth faste ;
Maked he habbeth here lot on my fleyshe to caste,
Mony fre bodi shal roten, ne be y nout the laste."
" Body, miht thou nouht lepen to pleyen ant rage,
Wilde bueres bete, bynde lyouns savage,
Pore men to threte ant reven here heritage ;
Wormes shulen ete thy fleyshe for al thyn heye parage."
" Wrecche gost, thou wend away, ful wel thou const chyde ;
Y wot that y shal rotien for al my muchele pride.
Wormes shule ete myn herte ant my whyte syde,
Stynken worse then any hound so hit may bytyde."
" Body, wher aren thy solers, thi castles, ant thy toures ?
Thine ryche clothes ant thine covertoures ?
Ful lowe shalt thou lyggen, for alle thine heye boures.
Jhesu, vader, and holy gost, shild me from helle shoures !"
" Wrecche gost, thou wend away, fare ther thou shalt fare !
Me is nou wo y-noh, myn bones aren al bare ;
Min hous ys maked of erthe, y-turnd ys al to kare ;
Thah thou chyde nyht ant day, of me tyd the no mare."
" Body, why nere thou bythoht, whiles thou myhtes the welde,
On him that made us alle of noht whet thou hedest to yelde ?
For oure synnes, for hyse noht, ys oune fleyshe he selde ;
His body wes on rode don, so the prophete us telde.
Body, wyld thou nou lythe, and y wol telle the
Of wondres fele ant ryve er domes-day shal be ?
The mon that ys on lyve he may hit here ant see,
That world shal al to-dryve, stones breke on thre.
The furste day shal springe ase blod a red deu,
That al this world shal sprede, bynymen gomen ant gleu ;
The grene tren shule bled that Crist himself seu,
Wel his him thenne that hath be god ant treu !
The other day shal fur brenne al that hire fore stond,
Ne may hit no water quenche ne nout that hire fore wond ;
The world shal al o fure ben ant these brode londes ;
Thenne shal oure loverd sayen, ' Such arene myne sondes.'
The thridde day shal flowe a flod that al this world shal hylen,
Bothe heye ant lowe the flunie shal it swyle,
Herre then eny hul opo the herthe a myle ;
Wel ys him that ys trewe al that ilke while !
The furthe day shal blowe a wynd so longe so hit dures,
Castles a-doun falleth, bothe halles ant bures ;

Jhesu Crist him selven is so corteis,
For ous he soffrede deth, ase the boc hit seys.
Alle we shule deye, be we never so proude,
For alle owre toures heye, ligge we shule throute,
In forstes ant in snowes, in shures ant in cloude,
Of alle oure riche clothes tid us never a shroude.
Whose hath don for Godes love, he may be ful stoude. (? proude)
Her we haveth houses of lym ant of ston,
Ant alle we shulen hem leven everuchon;
Fare we shule to a bour that is oure long hom,
Nouther more ne lasse bote from the hed to ton,
Ther shal rotie ure fleyshe al to the bon.
When the flor is at thy rug, the rof ys at thy neose,
Al this wolrdes *(sic)* blisse nis nout worth a peose.
Bote ȝef Jhesu Cristes merci among us more were,
To wrothere-hele that ever we in londe comen here;
To thin holy halewen, Crist, bring us alle y-fere.—Amen.

F.—Cambriæ Epitome. (P. 131.)

English, of the Fifteenth Century.

[From Trevisa's translation of the Polycron. Caxton, Westminster, 1480.]

Of the londe of Wales.

Now this book taketh on honde
Wales after Englond,
So take I my tales,
And wende into Wales,
To that noble brood
Of Priamus blood,
Knoleche for to wynne
Of grete Jupiters kynne,
For to have in mynde
Dardanus kynde.
In thise foure titles I fonde
To alle thestate of that londe;
Cause of the nam I shall telle;
And then preyse the lond and welle;
Then I shall write with my penne
Alle the maners of the menne;
Thenne I shall fonde
To telle mervailles of the londe.

Of the name, how it is named Walis.

Wales now is called Wallia,
And somtyme it heet Cambria,
For Camber Brutes sone
Was prince, and there dyde wone.
Thenne Wallia was to mene
For Gwalaes the quene,
Kyng Ebraucus childe,

Was wedded thider mylde,
And of that lord Gwalon
Withdraweth of the soun,
And put to l. i. a.
And thou shalt finde Wallia.
And though this londe
Be moche lesse than Englond,
As good glebe is one as othir,
In the doughter as in the moder.

Of the commoditees of the lond of Wales.

Though that londe be luyte,
It is full of corn and of fruyte,
And hath grete plenté y-wys
Of flessh and eke of fissh,
Of beestis tame and wylde,
Of horse, sheep, oxen mylde ;
Good londe for all seedes,
For corn, gras, and herbes that spredes.
Ther ben woodes and medes,
Herbes and flours there spredes ;
Ther ben rivers and welles,
Valeyes and also hilles,
Valeyes bringe forth flode,
And hilles metals goode.
Cool groweth under londe,
And gras above atte honde.
There lyme is copyous,
And slattes for house.
Hony and mylke white
There is deynté and not lyte.
Of braket, methe, and ale,
Is grete plenté in that vale.
And alle that nedeth to the lyve,
That lond bringeth forth ryve.
But of grete riches to be drawe,
And close many in shorte sawe,
Hit is a corner small,
As though God first of all
Made that londe so fele,
To be selere of all hele.
Wales is deled by
A water that heet Twy ;
Northwales from the south
Twy delith in places full couth.
The south heet Demecia,
And the othir Venedocia.
The first shoteth and arowes beres,
That othir deleth all with speres.
In Wales, how it be,
Were somtyme courtes thre :
At Carmarthyn was that one ;
And that othir was in Mone ;
The thirde was in Powisy,
In Pengwern, that now is Shrousbury.
There were bisshops seven,
And now ben .iiij. even.
Under Saxons all atte honde,
Somtyme under princes of that land.

Of the maner and rites of the Walsshmen.

The maner lyvyng of that londe
Is well diverse from Englond,
In mete and drynke and clothyng,
And many othir doyng.
They be clothed wondre well,
In a shirt and in a mantell,
A crisp breche well fayn,
Bothe in wynde and in rayne ;
In this clothyng they be bolde
Though the weder be right colde,
Withoute shetes alway,
Evermore in this aray
They goo fighte, playe, and lepe,
Stonde, sitte, lye, and slepe,
Without surcot, goun, cote, and kirtell,
Without jopen, tabard, clok, or bell,
Without lace and chaplet that her lappes,
Without hode, hatte, or cappes.
Thus araid gon the segges,
And alway with bare legges.
They kepe none othir goyng,
Though they mete with the kyng.
With arowes and short speres
They fight with them that hem deres ;

They fight better, yf they neden,
Whan they go than whan they riden.
In stede of castell and tour,
They take wode and mareys for socour.
Whan they seen it is to do,
In fighting they woll be a go.
Gildas seyth they ben variable
In pees, and not stable.
Yf men axe why it be,
It is no wonder for the see,
Though men put oute of londe
To put out othir wold fonde.
But all for nou3t at this stonde,
For al many wodes ben at gronde,
And upon the see amonge
Ben castels buylded stronge,
The men may dure longe un-ete,
And love well comune mete.
They can ete and ben mury,
Withoute grete cury;
They ete breed cold and hoote,
Of barly and of ote,
Brode cakes rounde and thynne,
As well semeth so grete kynne;
Selde they ete brede of whete,
And selde they done ones ete.
They hane gruell to potage,
And lekes kynde to companage;
Also butter, mylke, and chese,
Y-shape endlong and corner wese.
Suche messes they ete snell,
And that maketh hem drink wel
Methe and ale that hath myght,
Theron they spende day and nyght.
Ever the redder is the wyn,
They holde it the more fyn.
Whan they drynke atte ale,
They telle many a lewd tale;
For whan drink is an hondling,
They ben full of jangling.
Atte mete and after eke,
Her solace is salt and leke.
The husbond in his wyse.
Telleth that a grete prise,
To yeve a caudron with gruwele
To hem that siten on his mele;
He deleth his mete atte mele,
And yeveth every man his dele;
And alle the overpluse
He kepeth to his owne use;
Therfor they have woo,
And myshappes also.
They eten hote samon alway,
All though phisik say nay.
Her houses ben lowe withall,
And made of yerdes small;
Not as in citees nyhe,
But fer asonder and not to hihe.
Whan all is eten at home,
Then to hir neyhbours wyl they rome,
And ete what they may finde and see,
And then torne home aye.
The lyf is ydle that they ledes,
In brenning, sleping, and such dedes.
Walsshmen use with her myght
To weshe their ghestes feet a ny3t;
If he wessh her feet all and somme,
Then they knowe that they be welcome,
They lyve so esily in a route,
That selde they bere purs aboute;
At her breche out and home
They hong their money and combe.
It is wondre they be so hende,
And hate crak atte nether ende,
And withoute ony core
Make their wardrope atte dore.
They have in grete mangery
Harp, tabour, and pip for minstralcie.
They bere corps with sorow gret,
And blowe loude hornes of gheet.
They prayse fast Trojan blode,
For therof come all her brode;
Neyh kyn they wyll be,
Though they passe an c. degré.
Above othir men they wil hem di3t,
And worship prestes with her my3t,

As angels of heven right
They worshipe servauntes of God almy3t.
Oft giled was this brode,
And yerned bataill all for wode,
For Merlins prophecie,
And oft for sortelegye.
Best in maners of Britons,
For companye of Saxons
Ben torned to better right,
That is knowen as clere as light.
They tillen gardens, felde, and dounes,
And drawe hem to good tounes;
They ride armed as wole god,
And goo y-hosed and y-shood,
And sitten faire at hir mele,
And slepe in beddes fair and fele;
So they seme now in mynde
More Englissh than Walsh kinde.
Yf men axe whi they now do so
More than they wont to do;
They lyven in more pees,
Bicause of their riches;
For their catel shold slake
Yf they used ofte wrake;
Drede of losse of her good
Make them now stille of mode.
All in one it is brought,
Have nothing and drede nought.
The poet seith a sawe of preef,
The foteman singeth tofore the thef,
And is bolder on the waye,
Than the horseman rich and gaye.

Of the mervailles and wondres of Wales.

Ther is a pole at Brechnok,
Therin of fish is many a flok;
Oft he changeth his hewe on cop,
And bereth above a gardin crop.
Ofte tyme, how it be,
Shape of hous ther shalltou see;
Whan the pole is froze, it is wonder
Of the noyse that is ther under.
Yf the prince of the londe hote
Briddes singe well mery note,
As merily as they can,
And singen for none othir man.
Besides Carleon,
Two myle from the toun,
Is a roche well bright of leem
Right ayenst the sunne beem;
Goldclyf that roche hihte,
For it shyneth as go[l]d ful bri3t.
Such a flour in stone is nou3t,
Withoute fruyt, if it were sou3t,
If men coude by craft undo
The veynes of therthe and com therto.
Many benefice of kynde
Ben now hid fro mannes minde,
And ben unknowe yet,
For defaute of mannes witte.
Grete tresour is hid in grounde,
And after this it shal be fonde,
By grete studye and besines
Of hem that comen after us.
That olde men had by grete nede,
We have by besy dede.
In bokes ye may rede, *Trevisa.*
That kynde failleth not at nede;
Whan no man had craft in minde,
Then of craft halp God and kynde;
Whan no techer was in londe,
Men had craft by Goddes honde.
They that had craft so thenne,
Taught forth craft to othir menne;
Some craft that yet come not in place,
Some man shall have by Gods grace.
R. An ilond is with nois and strif,
In West Walis at Kerdyf,
Fast by Sevarn stronde,
Barry hight that ilonde.
In that hither side in a chene
Shall thou here wonder dene,
And diverse noys also,
If thou put thyn eere to;

Noys of leves* and of wynde,
Noys of metall thou shalt finde,
Froting of iren and westones thou shalt here,
Heting of ovens then with fire.
All this may well be
By wawes of the see,
That breketh in thare
With such noys and fare.
At Penbrok in a stede
Fendes doo ofte quede,
And throweth foull thyng in,
And dispiseth also synne;
Neythir craft ne bedes may
Do thens that sorow away;
Whan it greveth soo,
To the men it bodeth woo.
At Crucinar in West Wales
Is a wonder burials;
Every man that cometh it to see,
Semeth it even as moche as he;
Hool wepen there a nyght
Shall be broken er day light.
At Nemyn in Northwalis
A litill ilonde there is
That is called Bardisey,
Monkes duelle there alway;
Men lyve so longe in that hurst,
That the oldest deyeth first.
Men saye that Merlin ther buried is,
That hihte also Silvestris.
There were Merlins tweyne,
And prophecied veyne;
One hyte Ambrose and Merlin,
And was y-goten by gobelin,
In Demecia at Carmerthyn,
Under kyng Vortigerin.
He tolde his prophecie
Even in Snowdonye,
Atte hede of the water of Coneway,
In the side of mount Eriri,
Dynas Embreys in Walssh,
Ambrose-hille in Englissh.
Kyng Vortigere sate on
The waterside, and was ful of wone;
Then Ambrose Merlin prophecied,
To-fore hym right tho. *Trevisa.*
What witte wold wene
That a fend myght gete a child?
Somme men wold mene,
That he may no such werk welde.
That fende that goth a nyght,
Wymmen full ofte to gyle,
Incubus is named by right;
And gyleth men othir while,
Succubus is that wight.
God graunte us none such vyle!
Who that cometh in hir gyle,
Wonder happe shall he smyle,
With wonder dede.
Bothe men and wymen seed
Fendes wole kepe
With craft, and bringe an hepe;
So fendes wylde
May make wymmen bere childe;
Yet never in mynde
Was child of fendes kynde;
For withouten eye
Ther myghte no suche child deye.
Clergye maketh mynde,
Deth sleeth no fendes kynde;
But deth slowe Merlin;
Merlin was *ergo* no goblin.
[*R.*] Anothir Merlin of Albyn lond,
That now is named Scotland;
And he had names two,
Silvestris and Calidonius also,
Of that wode Calidoni,
For there he tolde his prophecie;
And heet Silvestris as well,
For whan he was in batell,
And sawe above a grisly kynde,
And fyl anon out of his minde,
And made nomore abood,

* The translator has here read *foliorum* instead of *follium*.

But ran anon unto the wood.
Silvestris is wode, *Trevisa.*
Other wylde of mode,
Other ellis
That atte wode duelles.
R. Silvestris Merlin
Tolde prophecie well and fyn,
And prophecied well sure
Under Kyng Arthure,
Openly, and not so cloos
As Merlin Ambros.
Ther ben hilles in Snowdonye
That ben wonderly hye,
With heyght as grete alwaye
As a man may goo a daye;
And heet Eriri on Walssh,
Snowy-hilles in Englissh.
In these hilles ther is
Leese ynouh for al bestis of Walis;
These hilles on coppe beres
Two grete fissh weres;
Conteyned in that one ponde
Meveth with the wynde an ilond,
As though it dyde swymme,
And neyheth to the brymme,
So that heerdes have grete wonder
And wene that the world meveth under.
In that othir is perche and fissh,
Every one [one]-eyed is;
So fareth all well
In Albania the mylwell.
In Rutlond by Tetingel
Ther is a litill welle,
That floweth not alwaye
As the see twies a daye,
But somtyme it is dreye,
And somtyme full by the eye.
Ther is in Norwallia,
In Mon that heet Anglesia,
A stone according well neyhe
As it were a mannes thyhe;
How ferre ever that stone
Be borne of ony mon,
On nyght it goth home his way;
That he fonde by assaye
Hughe therle of Shrewsbury
In tyme of the first Harry;
For he wolde the soth finde,
That stone to anothir he gan binde
With grete cheynes of iren,
And threwe all y-feren
Y-bounde at one heepe
Into a water depe,
Yet a-morow that stone
Was seyne erly in Mon.
A cherle helde him self ful sligh,
And bonde this stone to his thye;
His thygh was roten or day,
And the stone wente away.
Yf men don lechery
Neyh that stone by,
Swote cometh of that stone,
But childe cometh ther none.
Ther is a roche right wonderly,
The Roche of Hering by contre[r]y,
Though ther crie ony man born,
And blowe also with an horn,
Noyse ther made though thou abide,
Thou shalt here none in this side.
Ther is anothir ilonde
Fast by Mon at honde,
Hermytes ther ben rive.
Yf ony of hem don strive,
Alle the myse that may begete,
Come and ete all their mete;
Thanne seceth never that woo
Tyll the strife sece also.
As men in this londe
Ben angry as in Irlonde,
So seintes of this contreye
Ben also wrechefull alweye.
Also in this londe,
In Irlond and in Scotlonde,
Ben belles and staves
That in worshipp men haves,
And ben worshiped so thenne

Of clerkes and of lewd men,
That dreden also
To sweren on ony of tho,
Staff eyther belle,
As it were the Gospelle.
At Basingwerke is a welle,
That *sacer* hete as men telle;
Hit springeth so sore, as men may see,
What is cast in it throweth aye.
Therof springeth a grete stronde,
It were ynowh for all the londe;
Seke at that place
Have bothe hele and grace.
In the welmes ofter than ones
Ben founde rede sperklid stones,
In token of the blode rede
That the mayde Wenefrede
Shad at that pitte,
Whan her throte was kytte.
He that dyde that dede,
Hath sorow on his seede
His children at all stoundes,
Berken as welpes and houndes,
For to they pray that mayde grace,
Ryght at that welle place,
Eyther in Shrowsbury strete,
There that mayde rested swete.

G.—De Cruce Denarii (P. 223.) and De Nummo (P. 226.)

1. *Latin Leonines, probably of the Thirteenth Century.*

[MS. Cotton, Vespasian, A. xix. fol. 55, r°.; MS. Harl. No. 3362, fol. 8, v°. and fol. 54, v°.]

Versus de Nummo.

In terris summus rex est hoc tempore nummus.
Nummum mirantur reges et ei famulantur;
Nummo venalis favet ordo pontificalis;
Nummus in abbatum cameris retinet dominatnm;
Nummum nigrorum veneratur turba priorum;
Nummus magnorum judex est consiliorum;
Nummus bella gerit, nec si vult pax sibi deerit;
Nummus agit lites, quia vult deponere dites;
Erigit ad plenum de stercore nummus egenum;
Omnia nummus emit, venditque, dat, et data demit;
Nummus adulatur, nummus post blanda minatur;
Nummus mentitur, nummus verax reperitur;
Nummus perjuros miseros facit et perituros;
Nummus avarorum deus est et spes cupidorum;
Nummus in errorem mulierum ducit amorem;
Nummus venales dominas facit imperiales;
Nummus raptores facit ipsos nobiliores;
Nummus habet plures quam cœlum sidera fures;
Si nummus placitat cito cuncta pericula clamat;

Nummus devicit dominus cum judice dicit ;
Nummus laudabat agnum niveum capiebat ;
Nummus rex magnus dicit niger est meus agnus ;
Nummus fautores habet astantes seniores ;
Nummus securus plantat quod vult habiturus ;
Nummus iter cœli claudit reseratque fideli ;
Nummus emit villas, struit urbes, destruit illas ;
Nummus donatus dat honorem pontificatus ;
Nummus perverse decreta facit sua per se ;
Si nummus loquitur, pauper tacet, hoc bene scitur ;
Nummus mœrores reprimit relevatque labores ;
Nummus corda necat, sapientum lumina cœcat ;
Nummus, ut est certum, stultum facit esse disertum ;
Nummus habet medicos, fictos adquirit amicos ;
In nummi mensa sunt splendida fercula densa ;
Nummus laudatos pisces comedit piperatos ;
Francorum vinum nummus bibit atque marinum ;
Nummus formosas vestes gerit et preciosas ;
Nummus splendorem vestisque dat exteriorem ;
Nummus eos gestat lapides quos India præstat ;
Nummus dulce putat, quod eum gens tota salutat ;
Nummus et invadit, sibi quæ vult opida tradit ;
Nummus adoratur, quia virtutes operatur ;
Nummus ægros sanat, secat, urit, et aspera planat ;
Vile facit carum, quod dulce est reddit amarum ;
Et facit audire surdum claudumque salire.
De nummo quædam majora prioribus edam ;
Vidi cantantem nummum missas celebrantem ;
Nummus cantabat, nummus respona parabat ;
Vidi quod flebat, dum sermonem faciebat ;
Quod subridebat populum quia decipiebat.
Nullus honoratur sine nummo, nullus amatur ;
Quem gens infamat, nummus ' probus est homo ' clamat.
Ecce patet cuique quod nummus regnat ubique ;
Sed quia consumi poterit cito gloria nummi,
Ex hac esse schola non vult sapientia sola.
Omnes nummosi sunt reges imperiosi ;
Dives laudatur, pauper tacet et superatur ;
Nullus terrenus decoratur cum sit egenus ;
Quos decorant nummi numerantur in ordine summi.
Nummus dat mores, genus auget, donat honores ;
Dat numero si vis sit nummus in ordine sivis.
Nummus donetur, stultus jam doctus habetur ;
Nil prodest sensus, ni detur copia census.

2. *French, of the Thirteenth Century.**

[From a MS. in the Bibl. du Roi, at Paris.]

De dan Denier.

Es vers dont me vueill traveillier,
Garder m'estuet au commencier,
Et ma reson si portraitier,
Que riens n'i mete sanz mestier.
Deniers si font mult à proisier
Qu'à plusors choses ont mestier.
Male chose a en convoitier,
Que tuit en sommes coustumier ;
L'en en pert Dieu por le denier.
Cil qui le fet, par Saint Richier,
En aura mult mauvès loier ;
Mès por tant doivent etre chier,
C'on en achate à son mengier,
et peliçons,
Et granz mantiaus et lez et lons,
Bliaus, pailes, et syglatons,
Citez et viles et donjons,
Abeies, relegions.
Oez bon conte
De dan Denier qui si haut monte :
Forment l'ont cher et roi et conte ;
Trestou teirriens denier afronte ;
Cil qui l'aime n'en a pas honte,
que il a droit
Qui denier aime et denier croit.
Denier n'ot goute ne ne voit,
Et si garist homme de froit,
Et si monstre putain au doit,
putain.
Denier fet cortois le vilain,
Denier sorprent le mont à plain,
sorprent.
Tout est en son commendement.
Denier ne garde où il descent ;
Si plus mauvès l'a plus sovent ;
Ainz li leroit voiant la gent
sachier les denz.
Denier est assouagemenz ;
Il fet les pales rouvelenz
à tout le mains.
Denier se prent aus riches mains
Aus rôis, aus contes primerains,
Aus clers, aus moines, aus nonnains,
si com je pens.
Denier est mult de parfont sens,
Denier se met aus riches gens,

* This piece was printed from the Paris MS. by M. Jubinal, in his curious collection entitled, "Jongleurs et Trouvères," 8vo. Paris, 1835. There is another copy in the MS. of Fabliaux, &c. in the Library at Berne, where it has the title, *Ci commance de Dan Denier*, and begins,

En bon vers me voil traveillier,
Garder m'estuet au commencier.

(Jubinal, Lettre au Directeur de l'Artiste, 8vo. 1838, p. 36.) In the Fabliau of the *Deux Troveors Ribauz*, published by M. Robert (Fabliaux inédits, 8vo. Paris, 1834, p. 25.) this poem is enumerated among those which were then in vogue among the minstrels :—

Ge sai le fiabel du Denier.

Denier est privez chamberlens,
privez.
Dans Denier est mult redoutez,
Deniers est mult en chambre amez,
Deniers se couche es lis parez,
Deniers a bien ses volontez,
ce sevent tuit.
Qui dant Denier maine en conduit ;
Denier n'a cure de grant bruit :
Privéement fet son deduit,
privéement.
Denier parole fierement,
Denier pardone mautalent,
Denier va orguilleusement,
ce est la somme.
Denier fait sa besoigne à Romme ;
por nient i vait ;
Qui dant Denier maine à son plait,
Quanqu'il commande si est fait.
* * * * *
Denier est rage,
Denier mont mauvès lingnage ;
Denier met vilain en parage,
Denier maine fame a putage,
maine.
Denier fet vuide meson plaine,
Denier taint escarlate en graine,
Denier emparage vilaine,
Denier met toz ses drus en paine,
drus.
Denier fet en cest mont vertuz,
Deniers fet les vilains aguz,
tout sanz fausser.
Denier fet homme forsener,
Denier fet pautonniers monter,
Deniers fet putains atroter,
Et clop sallir et droit aler ;
Denier fet prestres desreer,
Et .iij. messes le jor chanter.
Denier fet guerres acorder,
Denier fet trives afermer,
Deniers fet hommes mal mener,
Et à males voies torner :
c'est fins sermons.
Dans Denier fet les granz sermons,
Dans Denier plege les larrons,
Dans Denier oste les prison,
Denier fet les simples felons,
Denier prent les granz guerredons ;
Por deniers fet-on les pardons,
Et les viles et les mesons,
trestout de voir.
Denier aprent à grant pooir.
On dist : " Denier, venez seoir."
Denier alieve mauvès oir.
Denier fet guerres esmovoir,
Et les preudommes decheoir,
Et aus chevaliers por avoir,
Et por denier puet-on veoir
Que il vent sa fille ou son oir.
Dans Denier fet tout son voloir,
et la loi toudre.
Dans Denier fet les molins moudre.
Denier fet guerres,
Denier done primes ses erres
trestout premiers.
Denier est privez chamberiers,
Denier orguillist pautoniers,
Denier espeuse les moilliers,
matin,
Dans Denier met son plet à fin.
Denier deserite orphenin ;
Denier fet gentil cuer frarin,
Denier fet tapir son voisin,
tapir.
Denier fet genz del senz issir,
Et homme et fame departir.
Denier fes mors ensevelir,
Denier fet citez assaillir,
et les murs granz.
Deniers n'est mie recreanz,
Ainz est hardiz et combatanz.
Denier justice les poissanz,
Denier aprent les non-sachanz,
Denier a les espiels trenchanz,
espiels.
Denier done les riches fiez,
Et ajouste les amistiez,
Denier rachate les pechiez ;
Denier est partout essauciez,

mult a honors.
Denier a chambre painte à flors,
Denier ajouste les amors,
Denier done les granz honors,
Les granz chastiaus et les granz torz ;
Denier acorde granz errors,
souvent.
Denier va par acointement ;
C'est dans Denier qui tout sorprent ;
Il est li feus qui tout esprent.
Denier fet maint mauvès convent ;
si est mortaus.
Denier conduit les os roiaus,
Denier est mires mecinaus,
Denier est mestre mareschaus,
mestre.
Dans Denier fet de fol clerc prestre.
Denier fet felon en pais estre,
felon.
Denier a le mont en prison
tout sanz noisier.
Encore i auront del denier
Qui plus se voudront traveillier :
Or dirons del denier la fin ;
A Denier est li mons aclin.
Li contes est venuz à fin.

Explicit de dant Denier.

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3. *English, of the Fourteenth Century.**

[MS. Cotton. Galba, E. IX. fol. 47, v°.]

Incipit narracio de domino Denario.

In erth it es a litill thing,
And regnes als a riche king,
Whare he es lent in land ;
Sir Peni es his name calde,
He makes both ȝong and alde
Bow untill his hand.

Papes, kinges, and emperoures,
Bisschoppes, abbottes, and priowres,
Person, prest, and knyght,
Dukes, erles, and ilk barowne,
To serve him er thai ful boune,
Both bi day and nyght.

Sir Peni chaunges mans mode,
And gers tham oft to donn thaire hode,
And to rise him ogayne.
Men honors him with grete reverence,
Makes ful mekell obedience
Unto that litill swaine.

In kinges court es it no bote,
Ogaines Sir Peni for to mote,
So mekill es he of myght ;
He es so witty and so strang,
That be it never so mekill wrang,
He will mak it right.

With Peny may men wemen till,
Be thai never so strange of will,
So oft may it be sene ;
Lang with him will thai noght chide,

* Another copy of the English Sir Penny, not quite the same as the one here printed, is in a MS. in the library of Caius College, Cambridge, and has been printed in vol. ii. of the *Reliquiæ Antiquæ*. The present ballad has been already printed in the second edition of Ritson's *Antient Popular Poetry*.

For he may ger tham trayl syde
In gude skarlet and grene.

He may by both hevyn and hell,
And ilka thing that es to sell,
In erth has he swilk grace;
He may lese and he may bind;
The pover er ay put bihind,
Whare he cumes in place.

When he bigines him to mell,
He makes meke that are was fell,
And waik that bald has bene.
All the nedes ful sone er sped,
Bath withowten borgh and wed,
Whare Peni gase bitwene.

The domesmen he mase so blind,
That he may noght the right find,
Ne the suth to se.
For to gif dome tham es ful lath,
Tharwith to mak Sir Peni wrath,
Ful dere with tham es he.

Thare strife was, Peni makes pese,
Of all angers he may relese,
In land whare he will lende;
Of fase may he mak frendes sad,
Of counsail thar tham never be rad,
That may have him to frende.

That sire es set on high dese,
And served with mani riche mese
At the high burde:
The more he es to men plenté,
The more ȝernid alway es he;
And halden dere in horde.

He makes mani be for-sworne,
And sum life and saul for-lorne,
Him to get and wyn;
Other God will thai none have,
Bot that litil round knave,
Thaire bales for to blin.

On him halely thaire hertes sett,
Him for to luf will thai noght let,
Nowther for gude ne ill.
All that he will in erth have done,
Ilk a man grantes it ful sone,
Right at his awin will.

He may bothe lene and gyf;
He may ger both sla and lif,
Both by frith and fell.

Peni is a gude felaw,
Men welcums him in dede and saw,
Cum he never so oft;
He es noght welkumd als a gest,
Bot evermore served with the best,
And made at sit ful soft.

Who so es sted in any nede,
With Sir Peni may thai spede,
How so ever they bytide:
He that Sir Peni es withall,
Sal have his will in stede and stall,
When other er set byside.

Sir Peny gers in riche wede
Ful mani go and ride on stede,
In this werldes wide.
In ilka gamin and ilka play,
The maystri es gifen ay
To Peny, for his pride.

Sir Peny over all gettes the gré,
Both in burgh and in ceté,
In castell and in towre:
Withowten owther spere or schelde,
Es he the best in frith or felde,
And stalworthest in stoure.

In ilka place, the suth es sene,
Sir Peni is over al bidene
Maister most in mode;
And all es als he will cumand;
Ogains his stevyn dar no man stand,
Nowther be land ne flode.

Sir Peny mai ful mekill availe
To tham that has nede of cownsail,
Als sene es in assise.
He lenkithes life, and saves fro ded:—
Bot luf it noght over wele, I rede,
For sin of covaityse.

If thou have happ tresore to win,
Delite the noght to mekill tharin,
Ne nything thareof be;
Bot spend it als wele als thou can,
So that thou luf both God and man
In perfite charité.

God grante us grace with hert and will,
The gudes that he has gifen us till
Wele and wisely to spend;
And so oure lives here for to lede,
That we may have his blis to mede,
Ever withowten end.

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4. *English, of the Fifteenth Century.*

[From MS. Sloane, No. 2593, fol. 73, v°.]

Go bet, Peny, go bet, go, for thou mat makyn bothe frynd and fo.
Peny is an hardy kny3t,
Peny is mekyl of my3t,
Peny of wrong he makyt ry3t,
in every cuntré qwer he goo.
Thow I have a man i-slawe,
And forfetyd the kynges lawe,
I xal fyndyn a man of lawe
wyl takyn myn peny and let me goo.
And if I have to don fer or ner,
And Peny be myn massangar,
Than am I non thing in dwer,
my cause xal be wol y-doo.
And if I have pens bothe good and fyn,
Men wyl byddyn me to the wyn,
"That I have xal be thin,"
sekyrly thei wil seyn so.
And quan I have non in myn purs,
Peny bet ne peny wers,
Of me thei holdyn but lytil fors,
"he was a man, let hym goo."

5. *Scottish, of the Sixteenth Century.*

[Ancient Scottish Poems (edited by Lord Hailes), Edinb. 1770, p. 153; Allan Ramsay's "Evergreen," i. 27; Caledonian Muse, London, 1785, p. 164.]

Rycht fane wald I my quentans mak
With Sir Penny, and wat ye quhy?
He is a man will undertak
A lairdship of braid lands to by.
Thairfoir me think rycht fane wuld I
With him in felloschip to repair,
Becaus he is in cumpany
Ane noble gyd bayth lait and air.

Sir Penny for till hald in hand,
His cumpany thay think so sweit;
Sum givis na cair to sell his land,
With gud Sir Penny for to meit,
Because he is a noble spreit,
Ane furthy man, and ane forseand.
Thair is no mater to end compleit,
Quhill he sett to his seill and hand.

Sir Penny is a vailyeant man,
Off mekle strenth and dignitie;
And evir sen the warld began,
Into this land autoreist is he.
With king and quene may ye nocht se,
They treit him ay so tendirly
That thair can na thing endit be,
Without him in thair company.

Sir Penny is a man of law,
And (witt ye weill) bayth wyis and war;
And mony ressonis can furth schaw,
Quhen he is standand at the bar.
Is nane so wyis can him defar,
Quhen he proponis furth ane ple;
Nor yit sa hardy man that dar
Sir Penny tyne or dissobey.

Sir Penny is baith scherp and wyis,
The kirks to steir he takks in hand,
Disponar he is of benefyis
Into this realme, our all the land;
Is none so wicht dar him ganestand,
So wyisly can Sir Penny wirk;
And als Sir Symony his serwand,
That now is gydar of the kirk.

Gif to the courte thow maks repair,
And thow haif materis to proclame,
Thow art unable weill to fair,
Sir Penny and thow leif at hame.
To bring him furth thynk thow na schame;
I do ye weill to understand,
Into thy bag beir thow his name,
Thy mater cummis bettir till hand.

Sir Penny now is maid ane owle;
Thay wirk him mekle tray and tene;
Thay hald him in quhill he hair-mowle,
And makis him blind of baith his ene.
Thairowt he is but seyndill sene,
Sa fast thairein they can him steik,
That pure commownis can nocht obtene
Ane day to byd with him to speik.

H.—De Phillide et Flora. (P. 258.)

English, of the Reign of Queen Elizabeth.

[From a printed tract, in 4to.]

Phillis and Flora. The sweete and ciuill contention of two amorous Ladyes. Translated out of Latine, by R. S. Esquire. Aut Marti vel Mercurio. Imprinted at London, by W. W. for Richarde Iohnes. 1598.*

The Printer. To the Gentlemen Readers, as well such as professe to be Mars his Souldiers, as those deuoted to be Mercuries Schollers.

Courtuous Gentlemen, according to my accustomed maner, which is, to acquaint you with any Booke or matter I print, that beareth some likelihood to be of worth, or might seeme pleasing or acceptable in your fauorable censures: So now, happening upon a sweete Poeme, contayning, a ciuill contention of two amorous Ladyes (both virgins, and princesses), the one deuoted in her loue to a souldier; the other affecting a scholler: and both to mayntaine their choyce, they contende (as women) to commende and reproue eyther others Loue, by the best and soundest reasons they can alleadge, whether the scholler or the souldier were the more allowable by his profession in womens mindes, and aptest and worthiest to be best accepted into Ladyes fauours. Please it you, therefore, to reade the Poeme to the ende, then fauourably to censure of their opinions: and the rather with more fauourable justice, because they were Ladyes. If the

* A copy of this rare tract is in the British Museum. Ritson, Bibliographia Poetica, p. 156, informs us that there was another translation of this poem (or rather another copy of the translation, for it appears that the writer of the one committed wholesale piracy on the other), under the title of "The amorous Contention of Phillis and Flora," by George Chapman, inserted in a book by that writer, entitled, "Ovid's Banquet of Sence. A Coronet for his mistresse Philosophie, and his amorous Zodiacke. With a translation of a Latine Coppie written by a Fryer, *anno Dom.* 1400." 4to. 1595. I have not been able to obtain a sight of a copy of this book. It is hardly necessary to observe that Chapman is entirely wrong in the date he gives to the original.

matter like you, thanke the Gentleman that translated it, who craueth no other rewarde for his labour: If otherwyse, yet of your wonted curtesies, I pray you to pardon mee the Printer, that procured the same from him to be published: So shall you binde me yours, as I haue been euer, willing to please you.

R. Iohnes.

The amorous Contention of Phillis and Flora. Translated out of Latine, by R. S. Esquire.

In flowry season of the yeere,
And when the firmament was cleere,
When Tellus hierbales paynted were
With issue of disparent chere.

When th'usher to the morne did rise,
And drive the darknes from the skyes,
Sleepe gave their visuale liberties
To Phillis and to Floras eyes.

To walke these Ladyes liked best,
For sleepe rejects the wounded brest,
Who joyntly to a meade addrest,
Their sportance with the place to feast.

Thus made they amorous accesse,
Both virgins and both princesces;
Fayre Phillis wore a liberal tresse,
But Flora hirs in curls did dresse.

Nor in their ornamentall grace,
Nor in behaviour were they bace;
Their yeeres and mindes in egall place
Did youth and his effects embrace.

A little yet unlike they proove,
And somewhat hostilely they strove:
A scholler Floras minde did moove,
But Phillis likt a souldiers love.

For stature and fresh bewties flowrs,
There grew no difference in their dowrs,
All thinges were free to both their powrs
Without and in their courtly bowrs.

One vow they made religiously,
And were of one societie;
And onely was their impacie
The forme of eithers phantasie.

Now did a timely gentle gale
A little whisper through the dale,
Where was a place of festivale,
With verdant grasse adorned all.

And in that meade-prowd-making grasse,
A river, like to liquid glasse,
Did in such sound-full murmure passe,
That with the same it wanton was.

Hard by this brooke a pyne had seate,
With goodly furniture compleate,
To make the place in state more greate
And lessen the inflaming heate.

Which was with leaves so bewtifide
And spread his brest so thicke and wide,
That all the sunnes estranged pride
Sustainde repulse on every side.

Fayre Phillis by the foorde did sit,
But Flora far remov'd from it,
The place in all thinges sweete was fit,
Where herbage did their seates admit.

Thus milde they opposite were set,
And coulde not their affects forget,
Loves arrows and their bosoms met,
And both their harts did passion-fret.

Love close and inward shrowds his fires,
And in faint words firme sighs enspires,
Pale tinctures change their cheeks attires,
But modest shame entoombs their ires.

Phillis did Flora sighing take,
And Flora did requitale make:
So both together part the stake,
Till foorth the wound and sicknes brak.

In this chang'd speech they long time staide,
The processe all on Love they laide,
Love in their harts their lookes bewraide,
At last in laughter Phillis saide:

"Brave souldier," sayd she, "O my Paris,
In fight, or where so ere he tarries,
The souldiers lyfe lyfes glory carries,
Onely worth Venus household quarries."

While she hir warr-friende did prefer,
Flora lookt coye and laught at her;
And did this adverse speech aver:
"Thou shouldst have said, I love a begger.

"But what doth he my hart embraces?
A thing create, that all things passes,
Whom nature blest with all hir graces;
O clerkes, in you blisse all blisse places."

This hard speech Phillis hardly takes,
And thus she Floras pacience crakes;
"Thou lov'st a man pure love forsakes,
That God his godles bellie makes.

"Rise, wretch, from this grosse extasie,
A clerke sole epicure thinke I.
No elegance can bewtifie
A shapeles lump of gluttonie.

"His hart sweete Cupids tents rejects,
That onely meate and drinke affects:
O Flora, all mens intelects
Know souldiers vows, shun those respects.

"Meere helpes for neede his minde suffiseth,
Dull sleepe and surfetts he despiseth,
Loves trump his temples exerciseth,
Cooradge and love, his life compriseth.

"Who with like band our loves combineth?
Even Natures law thereat repineth;
My love in conquests palme-wreths shineth,
Thine feasts deforms, mine fight refineth."

Flora hir modest face enrosed,
Whose second smile more fayre disclosed,
At length with mooving voyce she losed
What art in her storde brest reposed.

"Phillis, thy fill of speech thou hast,
Thy witt with pointed wings is grast,

Yet urdgest not a trueth so vast,
That hemlocks lillies have surpast.

"Ease loving clerkes thou holdst for
cleere,
Servants to sloth and bellie cheere;
So envie honor would enpheere,
But give me eare, Ile give thee answere.

"So much enjoyes this love of myne,
He nere envies, or hirs, or thyne;
Houshold stuffe, honny, oyle, corne,
wine,
Coyne, jewels, plate, serve his designe.

"Such pleasing store have clerks by-
lying,
As none can fayne their dignifying:
There, Love clasps his glad wings in
flying,
Love ever firme, Love never dying.

"Loves stings in him are still sustained,
Yet is my clerke nor pinde nor pained:
Joy hath no part in him restrained,
To whom his love beares thoughts un-
fained.

"Palled, and leane, is thy elected,
Poore, scarce with cloths or skin con-
tected,
His sinews weake, his brest dyjected,
For nothing causde maks nought ef-
fected.

"Approching neede is Loves meere hell,
Souldiers want gyfts to woo loves well:
But clerks give much, and still heaps
swell,
Their rents and riches so excell."

"Right well thou knowst" (Phillis re-
plide)
"What in both arts and lyves abide,
Likely, and clenly thou hast lide:
But thus our difference is not tride.

"When holy-day the whole world
cheeres,
A clerke lifes modest figure beares:
His crowne is heaven, black weeds he
weares, [teares.
And showes a mind halfe dround in

"None is so poore of sence or eyne,
To whom a souldier doth not shyne:
At ease, like sprightles beasts lives
thyne, [myne.
Helms, and barb'd horse, do weare out

"Mine low with armes makes foe-
towrs ly,
And when on foote he fight doth try,
While his fayre squire his horse holds
by,
Mine thinks on me, and then they dy.

"He turns, fight past, and foes in-
chased,
And lookes on me with helme unlaced,
Lifts his strong lyms, and brest strait
graced, [placed."
And saies, kyss-blesse me, O hart-

Flora her wrath in pants did spye,
And many a dart at hir lets flye:
"Thou canst not make with heaven-
reacht crye
A camel pierce a needels eye.

"False goes for true, for honny, gall,
To make a clerke a souldiers thrall;
Doth love to souldiers coradge call?
No, but the neede they toyle withall.

"Fayre Phillis, would thy love were wise,
No more the trueth to contrarise!

Hunger and thirst bow souldiers thies,
In which Deaths path and Plutos lies.

"Sharpe is the wasting bane of warre
The lot is hard, and strayneth farre:
The lyfe is stooping, doubts doth jarre,
To get such things as needefull are.

"Knewst thou the case, thou wouldst not say,
Shaven haire sham'd clerks, or black aray:
Worne higher honors to display,
And that all states they oversway.

"All things should to my clerke encline,
Whose crowne sustains th'impereal signe; [thine,
He rules and payes such friendes as
And lay must stoope to men divine.

Thou sayst that sloth a clerke disguiseth,
Who I confesse base workes despiseth:
But when from cares his free minde riseth, [priseth.
Heavens course and Naturs he com-

"Mine purple decks, thine maile bedighteth, [lighteth,
Thine lives in war, mine peace de-
Olde acts of princes he resighteth,
All of his friend thinks, seeks, and wrighteth.

"What Venus can, or Loves wingd lord,
First knowes my clerke, and brings me word:
Musicke in cares doth mine afford,
Thine joyes in rapine and the sword."

Here speech and strife had both their ending,
Phillis askt judgment, all suspending:

Much stir they made, yet ceast contending; [wending.
And sought a judge in homewards

With countnances that egale beene,
With egale majestie beseene:
With egale voyce, and egale spleene,
These virgins ward uppon the greene.

Phillis a white robe bewtifide,
Flora wore one of two hews dide:
Phillis upon a mule did ride,
Flora did back a horse of pride.

The mule was that which being create,
Neptune did feede, and subjugate:
Which after fayre Adonis fate,
He Venus sent to cheere hir state.

This she the queene of Iberine,
Phillis fayre mother did resigne,
Since she was given to workes divine,
Whence Phillis had the mule in fine.

Who of the trappings asks, and bit,
The mule (though silver) champing it:
Know all things were so richly fit,
As Neptunes honor might admit.

Then Phillis no decorid wanted,
But rich and bewtious, all eyes daunted:
Nor Floras vertue lesse enchaunted,
Who on a welthy palfrey vaunted.

Tamde with his raines, won heaven for lightnes,
Exceeding fayre, and full of wightnes,
His brest art dectt with divers brightnes, [whightnes.
For jeate blacke mixt with swans pure

Young and in dainty shape dygested,
His lookes with pride, not rage, invested:

His mayne thin haird, his neck high crested,
Small eare, short head, and burly brested.

His brode backe stoopt to this clerksloved,
Which with hir pressure nought was moved:
Strait legd, large thighd, and hollow hoved,
All Natures skill in him was proved.

An ivorie seate on him had place,
A hoop of golde dit it imbrace,
Graven: and the poitrell did enchace
A stone that star-like gave it grace.

Inscription there allurde the eye,
With many a wondrous misterie:
Of ancient thinges made noveltie,
That never man did yet descrie.

The God of Rhetoriques nuptiall bowre,
Adornd with every heavenly powre,
The contract, and the mariage howre,
And all the most unmeasurd dowre.

No place was there that figurd nought,
That could through all the world be sought:
But more excesse of mervails wrought,
Then might inceede a humane thought.

The skyll of Mulciber alone
Engrav'd that admirable throne:
Who looking stedfastly thereon,
Scarse thought his hand such art had shone.

The trappings wrought he not with ease,
But all his payne employde to please:
And left, to go in hand with these,
The tardge of great Aeacides.

A styrrop for hir feete to presse,
And bridle-bosses he did dresse,
And added rains in worths excesse,
Of his sweete spowses goulden tresse.

Thus on their famouse cavalrye,
These prince-borne damzels seemd to flye:
Their soft young cheekebales to the eye
Are of the fresh vermilion dye.

So lillies out of scarlet peere,
So roses of the vernall yeere,
So shoote two wanton starrs y-feere
From the eternall burning spheere.

The child-gods gracefull paradise,
They joyntly purpose to invise:
And lovely emulations rise,
In note of one anothers guise.

Phillis to Flora, laughter led,
And Flora Phillis answered:
A merlin Phillis managed,
A sparhawlke Flora caried.

In little tyme these ladyes founde
A grove with every pleasure crounde:
At whose sweete entrie did resounde
A foorde that flowrd that holy grounde.

From thence the sweete-breathd winds convay
Odors from every mirtle spray:
And other flowrs, to whose aray
A hundred harpes and timbrels play.

All pleasurs studie can invent,
The dames eares instantly present:
Voyces in all sorts different,
The foure parts, and the diapent.

Two tunes that from those voyces flie,
With admirable harmonie:
The tymbrell, harpe, and psalterie,
Rejoyce in rapting symphonie.

There did the vials voyce abounde,
In musicke angel-like profounde:
There did the phife dispredden rounde
His songe in many a variant sounde.

All birdes with tunefull bosoms sing,
The blackbird makes the woods to ring:
The thrush, the jay, and she in spring
Rues the past rape of Thraces king.

Their shrill notes to the musicke plying,
Then all the different flowrs descrying,
The odors in abundance flying,
Prov'd it the bowre of Loves softlying.

The virgins something entered here,
And sprinckled with a little feare,
Their harts before that helde Love deare,
In Cupids flames encreased were.

And while each winged forester
Their proper rumors did prefer,
Each virgins minde made waight on her
Applauses apt and singuler.

Deathles were he coulde there repose,
Each path his spycie odor stroes:
Of mirh and synamon there groes,
And of our blessed Ladyes rose.

Each tree hath there his severall blisse,
In fruites that never season misse:
Men may conceave how sweete Love is,
By that celestiall court of his.

The dauncing companies they see
Of young men and of maydens free:
Whose bodyes are as bright in blee,
As starrs illustrate bodyes bee.

In which so mervaylous a guyse
Of unexpected novelties,
These virgins bosoms through their eyes
Were daunted with a quicke surprise.

Who stay their royall steads outright,
And almost from their seates alight:
Forgetting their endevors quight,
With that proud rumors sweete affright.

But when sad Philomene did straine
Hir rape-full-raving brest againe,
These ladyes hearing hir complaine,
Were reinflamd in every vaine.

About the center of the spring,
A secret place is where they sing,
And use their supreme worshypping,
Of Loves neare-darting fiery king.

There many a two-shapt companie,
Of faunes, nimphes, satyres, meete and plie
The tymbrell and the psalterie,
Before Loves sacred majestie.

There beare they goblets bigg with wine,
And coronets of flowrs combine:
There nimphs and fauns demy-divine,
Doth Bacchus teach to foote it fine.

Who keepe true measure with their feete,
That to the instruments do fleete:
But olde Silenus playes not sweete
In consort, but indents the streete.

The spring-sleepe did his temples lode,
As on a long-eard asse he rode:
Laughters excesse, to see him nod,
Dissolv'd the bosome of the God.

Fresh cups he ever cals uppon,
In sounds of imperfection,
With age and Bacchus overgon,
They stop his voyces organon.

Amongst this gamesome crew is seene,
The issue of the Cyprian Queene,
Whose head and shoulders fethered beene,
And as the starrs his countnance sheene.

In his left hand his bow he bare,
And by his side his quiver ware:
In powre he sits past all compare,
And with his flames the worlde doth dare.

A scepter in his hand he hild,
With Chloris native flowrs untild,
And nectars deathles odors stild,
From his bright lookes the sunne did guild.

The triple Graces there assist,
Supporting with their brests commist,
And knees that Tellus bosome kist,
The challice of this amorist.

These ladyes now approched neare,
And worshipped exempt from feare
Loves god: who was environd there
With youth, that honord stiles did beare.

Their joy is superexcellent,
To see a court so confluent:
Whom Cupid, seeing their intent,
Doth with his greeting intervent.

He askes the cause for which they came:
They confidently tell the same:
And he gives prayse to eyther dame,
That durst so great a warre proclame.

To both he spake to make some pause,
Untyll their honorable cause,
Profoundly wayde in every clause,
Might be explande with all applause.

He was a God which well they know,
Rehearsall needes it not bestow:
They light and rest, and playnely show,
Where Love strives, Love wil maister grow.

Love lawes and judges hath in fee,
Nature and use his judges bee:
To whom his whole courts censures flee,
Since past, and things to come, they see.

These do the hart of justice trie,
And show the courts severitie:
In judgment, and strong customs eye,
The clerke is fitst for venerie.

Gainst which the queenes but little strove,
Since Loves high voyce did it approve:
So both to their abodes remove:
But as at first, rest firm in Love.

Explicit Rhithmus Phillidis et Floræ.

FINIS.

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